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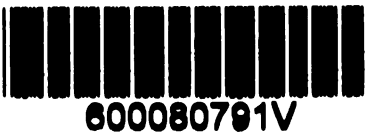
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MIRANDA

A BOOK DIVIDED INTO THREE PARTS,

ENTITLED

SOULS, NUMBERS, STARS,

ON THE

NEO-CHRISTIAN RELIGION.

WITH CONFIRMATIONS OF THE OLD AND NEW DOCTRINES OF

CHRIST

FROM

WONDERS HITHERTO UNHEEDED

IN THE WORDS AND DIVISIONS OF THE BIBLE:

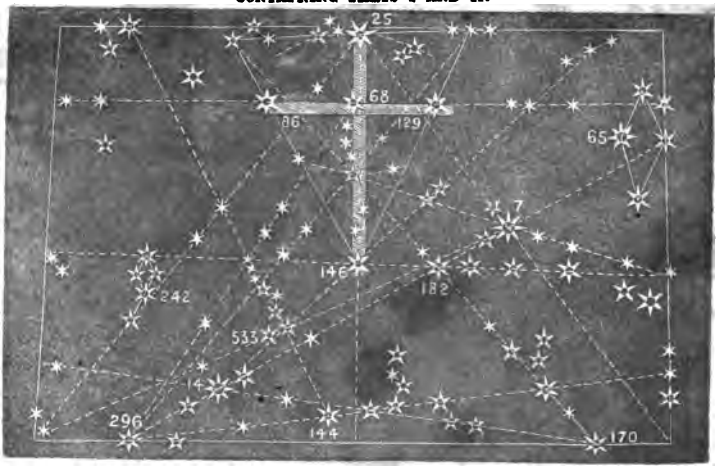
IN THE FACTS AND DATES OF HISTORY:

AND IN THE POSITION AND MOTIONS

OF THE CELESTIAL BODIES.

VOLUME I.

CONTAINING PARTS I AND II.



25=α *Cygni*; 146=β *Cygni*; 242=β *Delphini*; 14=α *Aquilæ*; 7=α *Lyræ*; 170=δ *Herculis*.

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PART THE FIRST.

SOULS.

CHAPTER I.

The Divine Law of Eternal and Universal progress.

1. The Infinite goodness of GOD would fain have created all things as perfect in their limited nature, as He is immense in all his eternal attributes. This being impossible by an intrinsical contradiction, He did what was next desirable,—that is to say, He made all capable of an indefinite and never-to-be-stopped improvement and progress.

2. This magnificent Cosmos of which we are the denizens,—the Earth, the Sun with its attendant Planets, and the host of starry orbs shining in the Firmament, were preceded by another great world of the same kind, yet less beautiful than the present, though it was the work of the same Almighty Hand. The actual world is still in its youth, I might comparatively say, in its childhood; it having existed but a few thousand years, whereas it is destined to live many hundred thousands more. Its old age and decay will, nevertheless, inevitably come. It will then be an act of kindness and mercy, on the part of its Maker, to bring it to destruction. Then will the fearful but necessary calamities, prophesied in the Scriptures, arrive: then will indeed the Sun cease to shine, and the stars shall fall, not in a figurative but in a literal sense. Nor will they only fall, that is to say lose the equilibrium between the centripetal and the centrifugal forces, but they shall be resolved into their elementary atoms, and the reign of Chaos begin anew. But a short reign it will be. Out of the seeds and materials of the dissolved Cosmos, God will make another, physically and morally better than this: and at the close of its million or more years of life, it will in its turn be dissolved, to make room for a still more beautiful order of things, and so on with an endless succession.

3. The number of stars comprehended in this Cosmos has been estimated at nearly twenty millions: but, beyond and around it on all sides, there are other innumerable worlds, whose rays never reached, nor will ever reach, our telescopes, and composing, with this our individual Cosmos, a UNIVERSE really and actually

immense. Every one of those invisible globes is likewise the successor of others less and less perfect as we recede back in the abyss of anterior eternity; and they will also leave, in their turn, the place and the materials for a series of others, continually improving in beauty and perfection, as time flows on towards the everlastingness of the Future. Let one harmonious hymn of gratitude be raised from all these numberless worlds to their common Creator; and let all the intelligent beings that people them, pay to Him a never-ending tribute of adoration, obedience, and love.

4. Mankind is a collective prophet. What is believed by all men cannot be absolutely and entirely false; not so much because it is the result of universal human reason, as because of its being the dictate of instinct and of inspiration. Nor is that all: even in what is believed by a considerable part, though not by the totality, of mankind, there is always some truth, although it may often be alloyed with error in a still greater proportion.

5. Pantheism has been the doctrine of some of the most powerful human minds. The religions of India and China, that is to say, of nearly one half of mankind, without being actual pantheism, have an evident tendency to it. There must consequently be some particle of truth even in pantheism. Let us first state what is its false and dangerous part. To say that "The Universe is God," is surely a blasphemous and false assertion, if by Universe be meant only the aggregate of all material things. God is an infinite Spirit, omnipresent, all-powerful, and all-seeing. Nor would the belief in the existence of Deity be the greatest consolation of mankind, were it not for the persuasion that He has both the power and the will of loving, hearing, and assisting us.

6. If nothing but a finite material Universe should exist, it can be demonstrated by the calculus of probabilities that it would, sooner or later, come to an end by dispersion. To understand this, let us consider that it has been demonstrated by the integral calculus, that a body which should fall from an infinite height, by no other impulsive force than by the attraction of this globe, on its arriving on the earth would have a velocity of not more than seven English miles per second. It follows that if the earth were the only existing body, and if we could explode a gun capable of giving to the bullet a vertical velocity of seven English miles per second, it would never fall back. What, then, would happen if we exploded it with an initial velocity of eight miles? The bullet would fly away in a straight line for all eternity, with a decreasing velocity, which, nevertheless, would eternally remain more than a mile per second. However large a globe or any finite world may be, an explosive force and a centrifugal velocity is always conceivable, which the attraction would never be able to overcome. Consequently let the fraction expressing the probability of the accident taking place, by any natural or artificial cause, be ever so small, we are sure that by taking a number of centuries greater than

any given quantity, the probability of such an accident happening, will so nearly reach the limit of certitude, that we must consider the supposition as practically certain. Hence it also rigorously follows that there is a practical certitude that, in an infinite time, the finite number of elements composing a godless and finite world would be dispersed through the immense space, at reciprocal distances greater than any given or imaginable quantity.

7. .By the same process of reasoning we can demonstrate that a finite Universe could not have subsisted through an anterior eternity. The consequence is that, in the gloomy hypothesis of there being no Deity, the actual world is either absolutely infinite, or part of an infinite Universe. But if, again, nothing except an infinite material Universe should exist, its very infinitude should be rather an object of terror than of worship: for there would be an immense mathematical likelihood, equivalent to practical certitude, that some part or other of that unruly aggregate would soon or late make an irruption into this orderly corner of ours. In fact, order, throughout the Universe, would be an infinitesimal and transitory exception; confusion, darkness, and lifelessness would be the general, eternal, and inevitable law.

8. If, however, we agree upon designating by the Sanscrit word Parabrama, the whole collection of existing things, both spiritual and corporeal, then surely there is truth in the saying that PARABRAMA is GOD; and in the converse, that GOD is Parabrama; inasmuch as GOD, the TRUE, the ONE, the SPIRITUAL GOD, is the greatest of all existing things. So if we agree upon understanding by the word *house* not the mere walls alone, but also all the things which the walls surround, we may then say, *the house is a reasonable being.* The relation, however, of the material Universe to GOD, is very different from the relation of the house to its inmates: it more resembles the relation of the living body to the soul which animates it. On the other hand, even this analogy consists simply in the fact, that God controls and directs all the parts of the Universe, from the largest sun to the smallest atom, with more ease and harmony than even the soul can move the body to which it is joined. In this sense, but in this sense only, was Pythagoras right to teach that God is the soul of the world, or that the material Universe is the body of God; and in this sense also it might be said that PARABRAMA, or the Union of the Spiritual God with the material Universe, constitutes the ONE, Infinite, Divine, and Supreme Being.

9. But the relation of God to the material world is yet widely different from that of the human soul to the human body. The everlasting sway of God over the material Universe is infinitely superior to that of the soul over the human body. Therefore to say that God is the soul of the world would be incorrect and irreverent. I scorn the misty confusion of terms and abstractions adopted in some modern systems of philosophy. Nevertheless it is one thing wantonly to wrest terms and phrases from their

ordinary and popular acception, to turn them into new, arbitrary, obscure, and shifting significations, and another thing to accept them with their inevitably undefined landmarks. Unhappily there is no word to which a more widely different sum of ideas is annexed by different ages, nations, and individuals, than the most august of all names. When human reason and human morality shall have made far greater progress than they have, it will then be possible to introduce new terms and define old ones with such clearness and precision, that propositions, which would now shock the pious and sober thinker, will then find an expression both true and becoming. In the actual state of human language and of human society, it is improper and false to say : the Universe is God. It is much safer, much more convenient, and, above all, more true to say : GOD IS THE MAKER AND MASTER OF THE UNIVERSE.

10. In spite of my love of clearness, there are two terms especially which I shall use with some obscurity and confusion, not voluntarily, but because the confusion and obscurity is inherent to the ideas which all human minds associate with them. These two terms are SPIRIT and MATTER. What is matter? I know not. What is spirit? I am equally at a loss how to define it. This, however, I know, that both spirit and matter exist, and that there is not only a difference, but some kind of opposition between their respective natures. I know more: Spirit has always existed; a fact which is only denied by Atheists; and matter, too, has always existed; another fact, which is only denied by Theologians, who misunderstand the words of the Bible. The sacred text says, that in the beginning God created the heaven and the earth. The Theologians to whom I allude, understand by creation the act of extracting a real thing out of nothing. Now this meaning, in the first place, is arbitrary; because the word *creare*, in the Latin language, and the corresponding Hebrew verb to which the word *barà* of the original belongs, mean either to procreate or to make. And the same arbitrary acceptation of that word is moreover absurd, I mean intrinsically impossible; because the turning of nothing into a reality implies contradiction. They indeed are sadly mistaken who imagine that they glorify God by attributing to him a contradictory and impossible sort of creation, and therefore implicitly deny to him the real glory of the creation, such as it was effectively performed.

11. Originally, matter was lawless; it was unconnected. An infinite number of minute atoms and rough lumps of all forms and dimensions, wandered about in all directions, occasionally shocking and breaking each other. In a word it was CHAOS. That subtle and almost spiritual substance which modern philosophers call ETHER, was diffused everywhere through the infinite space. God had easier and more direct control over the Ether than over the gross matter. He began by subjecting the Ether more intimately to his holy and irresistible influence.

From that moment Ether became in some sort a Divine thing. To this does Moses allude when he says: "And the Spirit of God moved upon the face of the waters." The word water is here used not to denote the especial liquid which we now understand by that name, but more generally and loosely a liquid or fluid; namely the incoherent assemblage of numberless material elements. This was also the esoteric sense of the Dogma of Thales Milesius, to the effect that the world was created from water.

12. It may also be good to state that, in the language of the first verse of Scripture, Heaven means *Spirit*, and Earth means more generally *Matter:* and when God is said to have created the heaven, it is meant that he divided the infinite mass of Spirit into an infinite number of separate beings, part of whom were to be superior intelligent Minds, which, so long as they remained separate from matter, were to be called ARCHANGELS; when they should become incarnate, they were to be called MEN OF GENIUS: others were to be ordinary human souls, going by the names of ANGELS when separated from a visible body; by the name of men and women, when united to the visible human body: lastly others were to be united to the molecules of brute matter. When it is said that He created the earth, it is meant that He divided and fashioned the matter so as to fit it to the asssociation with Spirit. Then He united and tied to every molecule a particle of the grosser substance of spirit. Thereby his control over matter became the easier and more perfect: for thenceforward, to move any material molecule, instead of exercising a direct action over it, He had only to bring his almighty influence, or that of a subaltern spirit, to bear on the little spirit united to the molecule.

13. The imperfection of human language has compelled me to describe as having happened at a definite time what has been from all eternity. The fact is that some union of spirit with matter always existed; but, first, that union has always been the effect of a preceding operation of the Creator; in the second place, He has been unceasingly improving upon this system of union from all eternity; and, in the third place, such an operation as I have described, namely a division and subdivision of the comparatively brute mass of spirit, and of the brute mass of matter, as well as the association of the former to the latter, to check and control the one by the other, was by Him repeated, in an especial manner, at the beginning of the creation of each of the separate finite worlds composing the Infinite Universe.

14. He also established fixed rules of relation and of reciprocal influence between all the molecular spirits. One of these laws was that, at whatever distance they were placed from each other, they were to feel obscurely a sort of mutual love which should incline them to approach one another. There were chiefly to be two sorts of such inclination or attraction; one was to be strong in the inverse ratio of the square of the distance: this law of attraction regulates the motions of the great systems of stars and planets;

another sort of attraction was to be in the inverse ratio of the biquadrate or fourth power of the distance: this law causes the cohesion of the molecules of every solid body. But He likewise established other laws, not only of attraction, but also of repulsion; and the little molecular spirits, though not endowed with any intelligence except the obscure instinct necessary to obey these and other analogous laws, were, by following these laws, to give rise to the admirable phenomena of crystallization, of chemical combinations, and of vegetable and animal life.

15. This was the first stage or epoch of creation. The next stage was, by the reciprocal attraction of the molecular spirits, but much more by His omnipotent influence over them, to drive them from all parts to certain points, which were to become the centres of as many suns. The diffuseness of the elementary molecules, constituted at first a sort of immense atmosphere: but as they were approaching the centre, the compression which they were undergoing, gradually developed both heat and light. This is the meaning of the sublimely concise sentence: "*God said: let there be light, and there was light.*"

16. Here ended the second epoch of creation. And for as much as the first epoch had been lightless, and the other began to show a gleam of light, so they were respectively as evening and morning; and both together could be metaphorically counted for one day. Therefore does Genesis say: "*and the evening and the morning were the first day*": The whole work of creation was performed in twelve such epochs; and as the sublime performance went on, light, both in a proper and in a metaphoric sense, was continually and progressively increasing. If, consequently, we take the epochs two by two, the first of each pair of epochs may always be regarded, in a comparative sense, as the evening, or night, and the second as the morning or natural day. It is for this reason that the Mosaic Genesis, instead of saying "and it was *morning and evening*," which would have been agreeable to the more natural order of ideas to which we are accustomed, uses six times the phrase: *the evening and the morning*, according to the order of the civil day of the Hebrews, which commenced at sunset.

CHAPTER II.

The Sun and Planets.

17. The original impulse was imparted to the molecules in an eccentric direction; so that each solar atmosphere, while undergoing a progressive compression, conceived also a circular or whirling motion. And the centrifugal force arising from this circular revolution bore such a proportion to the centripetal, that while the latter was to remain victorious over the former, for the greater number of molecules which were to coalesce into a vast

central body to be called the Sun, the centrifugal was to be powerful enough, over a smaller number of molecules, to detach them from the others, and form the planets with their satellites. The annual revolution of these planets around the Sun, as well as the diurnal revolution of the planets and of the sun itself, about their own axes, was a consequence of the whirling or circular motion of the original atmosphere. In a like manner were the other stars and their primary and secondary planets formed, and caused to revolve.

18. Let me remark by the way, that this exposition of the origin of the sun and of the planets, from detached parts of an atmospheric mass, is in partial accordance with the celebrated hypothesis of Laplace. It has been shown by ingenious experiments, that this hypothesis is practically possible: and another philosopher, Auguste Comte, has found by a calculation of coincidences that there is a very high probability *a posteriori* that the actuation of the hypothesis did really take place iu the heavens. But it is of less honour for the genius of the first of these Astronomers to have proposed the hypothesis, and for the ability of the other to have proved its reality, than it is a disgrace to the mind and heart of both to have made their speculations subservient to an atheistical purpose. They ought to have seen that so far from this hypothesis favouring the dismal theories of atheism, it goes far to refute them. If they had calculated the *a priori* probabilities of the hypothesis, they would have perceived that, supposing the molecules of the atmosphere to be only carried by a blind chaotic motion, not controlled by a superhumanly powerful and profoundly calculating mind, the rising of the actual system such as it is, though possible, was infinitely improbable. It was more probable that only a sun and no planets would have been formed, than otherwise: and even in the case of some planets being formed, there were millions of millions to bet against a unit that none of those planets would have been a fit habitation for the human race. There is a clever mechanical contrivance for the representation of Laplace's hypothesis. Well; try to break the machine to pieces, and then see whether the solid fragments and the liquids, a weak representation of Chaos, will ever again arrange themselves into the primitive or any other useful arrangement.

19. But you will perhaps say that here the moving principle is absent, and that your hypothesis supposes the existence of primitive moving forces in the elements of the Universe. Be it so: I will then grant you a moving principle for the stirring of your little chaos: I will give you an ape. Put before the quadruman animal the fragments of the vessel, of the cog-wheels and pinions, the water, the oil which is to be agitated into a rotary motion, and even some glutinous matter to re-unite the pieces together; and let us see what the monkey can make out of these materials. What? You think my proposition is ludicrous! But the whole of your

hypothesis is still less serious; for, however little the intelligence of the poor animal may be, it knows certainly more than your blind chance, the divinity of the Atheist.

20. There is in nature not only universal attraction but also universal repulsion: and the latter is as essential as the former to the harmony and life of the Universe. The ether, with its mysterious nature, somewhat intermediate between spirit and matter, pervades all the infinite space, not exclusive of the interstices between the atoms composing the solid bodies. It is subject to unceasing vibrations of different kinds, which are the productive cause or concomitant condition of the admirable phenomena of heat, of light, of electricity. The ether is also the vehicle and medium of the reciprocal influence of the molecular spirits placed at vast distances from each other.

21. For a reason analogous to that which teaches the skilful agriculturist not to plant a tree on the soil saturated with the excretions, or impoverished by the suctions of a previous tree of the same kind, or still more analogous to the cause which requires the renovation of the air around all sorts of organic beings, the Creator wanted the ether to be continually renovated around and throughout every system of suns. But as the ether, by its immensity, has a sort of absolute immobility, He obtained the same effect by causing every sun, with its planets, to change their places through the ether by a comparatively slow but unceasing motion. He gave to one set of the molecular spirits of every starry system an obscure instinct of LOVE for the molecular spirits of their own and all other starry systems, composing the same world; this is the force of universal ATTRACTION: to another set of molecular spirits he communicated an obscure instinct of HATRED for the molecular spirits of the distant globes: this is the force of universal REPULSION. The former force tends reciprocally to approach, the latter to remove one from another the different globes and stars. Both the instinctive love, or attraction, and the instinctive hatred or repulsion, were to increase as the attracting or repelling molecules approached; they were to diminish as their reciprocal distance increased. But the law of increased and diminished intensity was not the same for the attraction as for the repulsion. The former was to be in the inverse ratio of the *square* of the distance; the latter was to be in the inverse ratio of the CUBE of the same distance.

22. By this simple and admirable combination it follows that there is no danger of any star striking against another, nor of its flying away beyond its own assigned limits. The Almighty has wisely preserved himself from the trouble of being continually on the alert to prevent such a catastrophe. For, two stars being placed at a certain determinate distance, the force of mutual attraction will balance the force of repulsion; and there will be no motion, unless it be the result of another previously impressed motion, or the effect of other forces. If God so pushes either of

the two stars as to go beyond the point of equilibrium, that star will move away; but immediately the attraction begins to be prevalent over the repulsion, and therefore to retard the velocity of the star; and, unless the originally impressed velocity should surpass a certain limit, the attractive force will end by extinguishing the effect of the removing impulse. Then the star will start back towards the other with an accelerated motion, till it reaches the point of equilibrium: from that point, repulsion begins to be prevalent over attraction: the motion of approachment is gradually retarded, till it be in its turn extinguished, and the star, like a swinging pendulum, recommences in the opposite direction its oscillatory movement. Every oscillation, however, takes a very long period of time to be accomplished; and it is performed either in a straight line, or as the more general case must be, in a curve line, which depends both on the direction of the impulse originally impressed by the Creator, and on the compound effect of the influence of all other celestial bodies.

23. The embryonic nucleus of the Sun had as early an origin as that of the Earth: nevertheless the latter reached the near completion of its actual volume much earlier than the Sun; and this for two reasons: first because the minor aggregate of elements, out of which the earth was formed, had a greater average density than the elements which were to form the Sun; for, even the density of the finished earth is four times as great as the density of the finished Sun: and, secondly, because the Sun's volume is nearly one million and four hundred times greater than that of the earth. The chaos out of which God formed the present world was mainly the result of the dissolution of the preceding world. I say mainly, not totally; for, both by an inevitable consequence of the original nature of Chaos, and by a wise economy of the free and almighty Organiser, at every dissolution of an old world, and at every creation of a new one, some mutual interchange of elements takes place among the several parts of the Universe. To render the creation of this world an easier and speedier work, God had preserved some of the minerals, and the seeds of many organic beings of the old world; and when the formation of the solid mass of the habitable planets was sufficiently advanced, he caused these remnants of the old planets to fall, with other chaotic matters, upon the surface of the new planets. Though the small nucleus, then existing, of the future sun would not have been enough to support vegetation on the earth, there was a sufficiency, nay a superabundance of heat and light, through the circumstance that the shrinking solar matter was very near the earth; and the greater vicinity did more than compensate for the lesser density. Opposers of the Bible have hitherto sneered at its saying that the earth brought forth grass and trees on the third day, and that the Sun was only made on the fourth. They ask: how can vegetation be reasonably supposed to exist on earth, without the sun existing in the heavens? The sun in its actual

and final form did not yet exist; but its diffused matter was already able to foster on the earth some kind of vegetation, even with a greater luxuriancy than it does at present.

CHAPTER III.

Creative Development.

24. But the Almighty did not simply intend to reproduce in the new, the organic beings of the old world: He wanted to improve upon them, and also to create new ones. To facilitate and hasten this result, God availed himself, among other means, of a process of development, by which He successively extracted from a pre-existing species some other species of a different and superior order of organisation. Development would have been the most commodious means of re-producing in the new world the highest species of the old, even if there had been nothing to add to, or improve upon, in them. True it is that experience teaches us that in the animal kingdom the parents breed only individuals similar to themselves; or, if there is a deviation from this rule, it is only accidental, and gives rather rise to a backward step and to a monstrosity, than to a higher mode of organisation. Creation, however, was a special and exceptional process, namely a process of revolution and immense innovation; therefore necessarily and essentially different from the course of laws which were only destined to preserve or gradually to ameliorate the product of creation.

25. Moreover, with respect to the actual world, the process of development, employed to aid or accomplish the work of creation for this special globe which we are now inhabiting, did not exclusively or even principally take place here below: the theatre of this preparatory course was another planet, which was better fitted for such a purpose. Did you not often look at that gentlest, brightest, most beautiful and poetical of all heavenly appearances, except the Sun and the Moon, at that shining planet which, by its either preceding or following the Sun, we alternately call the morning or the evening star? Man, that lovely planet is the great laboratory of thy race, previous to its being brought down to this earth.

26. Venus, for this is the name given to that planet by Astronomers, is distant from the sun nearly sixty millions of geographic miles, which is the length of a million degrees of the earth's circumference, or about one fourth less than the distance of the earth from the sun. The volume, the mass, the density of Venus differ but little from those of the Earth; consequently at its surface the intensity of the gravity is nearly the same as on our earth. The length of the day, or the time of a complete revolution of Venus round its axis, is likewise very nearly equal to our own

day. The intensity of the Solar light and heat, as far as it depends on the Sun's distance, and independently of the density of the atmosphere, is considerably greater on the surface of Venus, than on that of the Earth; yet the difference is far from being such as to render all parts of the surface of Venus untenable to animals destined for this globe; the temperate zones of Venus being in many parts cooler than our torrid zone. Even the temperature under the equator of Venus may have been endurable for a time to a future inhabitant of our planet, either by the rarefaction and by the fogginess of the atmosphere, which shows many indications of its cloudiness, to our telescopes; or by the great height of the mountains, or by the inhabitants dwelling in caverns during the hottest part of the day, or lastly, by the very great obliquity of the plan of the diurnal to that of the annual revolution. In short, Venus was an exceedingly appropriate nursery for this earth. I say more; the planet Venus was principally created for that purpose. The very superiority of the mean temperature was favorable not only to the success but to the rapidity of such systems of development as would have been here either difficult or impossible.

27. More intelligibly to explain how the results of such developments were transferred from that to this planet, I shall draw an example from vegetable physiology. Take in your hands any hermaphrodite flower, a rose for instance, a tulip, or one of those pure white lilies, of whose beauty Jesus the Saviour said that Solomon, in all his glory, was not arrayed with equal magnificence. Do you remark those graceful upright threads in the centre of the corolla? One of them stands in the very middle of the others: this is the pistil, namely the female of the reproductive little family of the plant. The others which surrround it with some sort of gallant courtship are the males, or, as the botanists call them, the stamens. If, at the proper time, the delicate yellow powder, or *pollen*, of these stamina, falls on the stigma of the pistil, an embryo will be developed in the ovules of the pistil, which shall grow into a fruit or seed: and this, committed to the ground, will produce a plant similar to that wherefrom it came. There are species in which the stamens and the pistils grow on separate individual trees. Such is the case with the queen of plants, the date tree. No dates will be produced by the female palm, unless the flowers of the wild male palm are artificially shaken over the flowers of the female palm, or the powder of the former is carried by the wind to the latter.

28. The ancient poets sang of certain Spanish mares which conceived horses of extraordinary swiftness by the influence of the wind Zephyrus. This, of course, was a fable, but, like many other fables, it contained an occult allusion to truth. The benignant industry of the Creator, by volcanic explosions on the surface of the planet Venus, caused, at several times, the seeds of different plants to fall on the earth, and there to germinate and thrive. By a similar means were the eggs of insects, of reptiles, of fishes

brought down to this globe, and here hatched. The transition from the oviparous genera to the mammalia, and from one species of mammalia to another, was obtained in a manner analogous to the fecundation of the date tree.

29. It is for this reason that the book of Genesis places the creation of fishes, of reptiles, and of birds at an epoch anterior to the creation of quadrupeds; though the organisation of birds is of as high an order, and in some respects even more admirable than that of quadrupeds. It should, however, be understood, that most insects, fishes, and reptiles, were created on the evening or first part of the fifth day, namely in the ninth epoch, and most birds on the morning or second part of the same day, that is to say in the tenth epoch.

30. The sixth day, namely the eleventh and twelth epochs, were occupied by the creation of quadrupeds and of man. A supposition easily offering itself to the imagination is that these two great works were accomplished in two separate epochs; such, however, is not the case, as far at least as the especial work of creation on this earth is concerned. No sooner did the surface of our globe become a fit dwelling-place for most kinds of quadrupeds, than it also was habitable by some of the actual races composing the whole of mankind. Some indeed of the existing kinds of quadrupeds preceded man on earth, because this circumstance was suitable to the economy of the progress of creation by development; but the instalment of mankind on this planet, though accomplished only in the last or twelfth, really began in the eleventh epoch.

31. In the first chapter of the old Scriptures, the formation of Man is related as the last work of creation; and in the second chapter the creation of beasts is related as posterior to the creation of man. This has long appeared a contradiction; yet both versions are true. Man was created *on Earth* after the irrational animals; but his creation in other worlds was anterior to the appearance of brutes on the face of this earth. I do not mean, however, to say, that even in the planet Venus the plasmatic creation of brute animals did not precede that of man: but man had always over the other animals *a priority of reason*, if not of time, in all the successive worlds that have preceded this from eternity: for, man has always been the highest type of animal organisation; the inferior animals are only like so many lower degrees in the scale reserved to be successively and completely gone through by the human organisation.

32. When God said: *I brought thee forth from the womb before the* MORNING STAR, He did not only make allusion to the WORD in his divine nature, but also to Humanity associated to the Word by incarnation; and even to the circumstance that the creative process, for the propagation of mankind on this earth, had partly taken place in the *Morning Star*. For the same cause the name of Venus was given both to that planet, and to the female Genius intrusted by God with an especial care of all

that relates to human love.

33. According to a well-known physiological law, when the two parents belong to two different species of varieties, their hybrid offspring partakes of the characters of both. In our instance, Providence caused the terrestrial mother to conceive in each case twins: one was like the mother, the other resembled its father existing in the planet Venus and belonging to a superior species. So the law was satisfied requiring that the complex offspring should share the nature and organisation of both progenitors. In like manner were the first man and the first woman transplanted from the more brilliant to this lower but nobler planet. To compensate for the humility of the earthly mother, the Angels were their midwives, their nurses, their educators. The Angels alone? No. The love and mercy of the Almighty were so great, that He did not disdain to perform in some sort towards us the tender offices of a father, of a mother: yea, and of a son, too, after having done the work of a Creator.

34. So was man translated to this earth. The Creator's work, however, was not yet at an end. The masterpiece of creation appropriated to itself both parts of a whole day, namely two great epochs, bearing also to each other the symbolical relation of evening and morning.

35. When God sent down from Chaos the most important materials preserved from the wreck of the Old World, He took care that they should form horizontal strata on those regions of the earth where they might be of the greatest use to future men. Likewise when he rained down, from Venus and other parts of the heaven, the seeds of vegetables and animals, He made them fall on those peculiar spots of our planet where the climate and other local circumstances were the most conducive to the growth and propagation of the species and variety to which those seeds belonged. For the same reason He caused the first human couple to be born under the torrid zone. The especial spot chosen was the island of Meröe, formed by the Nile and its influents. There it was quite easy for men to subsist for a time without raiment, without cultivation, and without hunting. During their infancy they were fed at first with the milk of quadrupeds, and afterwards with fruits carried to their mouths by birds.

36. But as it would have been difficult, not to say impossible, for any human race to live for years in a state of nakedness and houselessness at any considerable distance from the torrid zone, it would have been impossible for the white race to subsist in that state even near the equator. The white race is the fittest of all to brave the rigour of the most opposite climates by the contrivances of their civilisation; but in a state of primitive nakedness the scorching rays of an inter-tropical sun would have been as fatal to them as the cold of a northern winter. Therefore the first race transplanted on this earth was the Ethyopian or Negro race. No other race is better fitted by nature to endure the

temperature of the torrid zone, even in the original condition of savage life. Next to them was the Mongolian race propagated on this earth, by a gradual modification of the pure negro type. This modification was assisted by natural causes, but mainly brought about by an especial creative process. The race was fit for a greater variety of climates; and from it sprung the Chinese, and the American Indians. Lastly by a mixture or gradual modification of the two pre-existing races was formed the best and beautifulest type of the human family, I mean the stock of the European variety.

37. The souls of white Adam and white Eva were also, respectively, the souls of the first black pair, that is to say of the original stock of mankind on earth. So it is true and exact in one sense to say that all the different varieties of mankind are derived from Adam; in another sense it is neither exact nor true. What is surely true in every sense it is to say that, whether black or white, or with any other peculiarity of colour or form, all men and women have the same essential characters, both of mind and of body; they are equally august, though imperfect, images of God; they were all equally redeemed with the blood of Christ; they are all endowed with common rights: all entitled to the fair dealing, to the respect, to the love of every portion of the human family. And so, of the two epochs occupied by the creation of man on earth, the first, or the evening, saw the rise of the Negro race; the second, or the morning, saw the rise of the white race. By a happy coincidence, the ideas of evening and morning, present an obvious mental association with the colours of the respective races.

38. Thus lastly was the creation of this world accomplished. The sublime work, from the first check put to Chaos, to the appearance of the most perfect type of the human race on this earth, was performed in twelve epochs, each, on the average, one thousand years long, or in twelve millenniums on the whole. Regarding the first and second millennium as evening and morning respectively, and so the third and the fourth, with the rest, two by two, on account of the progressively increasing light and order, Genesis calls each pair of millenniums one day, and tells us, accordingly, that the world was created in six days. But why did it not more clearly and properly say that it was created in twelve thousand years? The thing happened in the manner which I am going to explain. My own words, however, in their turn, should not be taken, here, in a strictly literal sense. God said to Moses: "write down that I created this world in six great epochs, each divided into two subaltern epochs, the first obscurer, and the other brighter." This language contained a term which was new to the ears of Moses. He said: "Lord, what do you mean by an epoch"? The Lord made no answer. "Well, my merciful God, replied Moses, I can only suppose you to mean that you made the world in six days, each day of course being

composed of the obscure night, and of the clear day properly so called: am I right?"—No answer again. "Oh, said Moses to himself, I am perhaps impertinent to trouble the Lord with unnecessary questions. Yet if I use the word *epoch*, these stiff-necked and thick-headed Hebrews will not understand me: I shall write more plainly that He created all things in six days."

39. And so did Moses write. But, it may be asked again: why did God allow him to do so? Why did the Lord use a language liable to misconstruction? The reason is that if He had plainly said that the work of creation had occupied twelve thousand years, though such a space of time is but a point and an instant compared to eternity, it would have yet appeared excessively long to the ignorant men of that age, and it would have led them to a wrong estimate of Omnipotence. To-day, when we are better prepared to know the truth, He deigns to make us cognizant of it, with more precision and clearness.

40. Geology is a new science, and it is therefore the less to be wondered at if its actual professors mix error with truth. One of their prevalent mistakes is the contending that the fossiliferous strata afford proofs that this world is more than a hundred thousand years old. They presume to resolve an algebraic problem with a greater number of unknown quantities than of equations. It is only revelation, and not science, which can assign the true value to more than one of the essential data for the right understanding of the history of creation. Many a geologist assumes erroneously that the forces of nature acted with no extraordinary degree of energy under the extraordinary circumstances of the *child-birth* of the world: and, what is still more wrong, they implicitly take it for granted that no power was on the theatre of that immense revolution, besides and above the natural forces now open to their observations. In short these savans seem bent on the hopeless task of explaining how there could be a creation without a Creator.

41. Nevertheless a remarkably clear intimation was given to future generations, even in the Old Testament, that the days and nights, mentioned in the Mosaic account of Creation, are so many thousand years; for, the ninetieth psalm says: "a thousand years in thy sight are but as yesterday when it is past, and as a watch in the NIGHT." And what shows the secret relation of this passage to the history of creation is not so much the material import of the words, as the circumstance that the whole psalm is inscribed with the name of MOSES. Remark also that it opens with a sublime pantheistic allusion to the immensity of the Universe, by saying: "Lord, thou hast been our dwelling place in all generations." Then it proceeds to make at once an unmistakeable allusion to CREATION, and to explain that the author's pantheism is the one of the right sort, by adding: "Before the mountains were brought forth, or ever before thou hadst formed

the earth and the world, even from everlasting to everlasting, THOU ART GOD." Then he throws out a hint of the successive renovations or metempsychoses, both of worlds and of men, by saying: "Thou turnest man to destruction, and sayest: RETURN ye children of men." I shall have occasion of quoting once more this very psalm to set right another chronologic mistake of those who stick exclusively to the literal sense of the Bible. It was mainly written for this purpose.

CHAPTER IV.

Resemblance of Worlds.

42. Among all things that we see, there are not any two exactly alike, or equal, in a geometric sense: yet are there many which, in spite of slight secondary differences, can practically be regarded as equal. Of all the stars that you see in the heavens, there is none attended with a planet on which all things happen in the same manner and with the same order as on this our earth. Nevertheless, far, far away from us, at such a distance that to express it with ordinary arithmetical figures the writing would occupy a line twenty miles long, there is a star whose diameter is not a finger's breadth larger than our Sun; and that sun has planets and comets extremely resembling those of this system, both as to their relative positions and to the appearance of their respective surfaces. The Earth of that distant system has a surface divided into five parts called Europe, Asia, Africa, America, and Oceania, like here. There is also a Rome, a London, a Paris, a New York, a Pekin; all the cities, towns, and villages inhabited by us here below. The very houses are made after the same architectural pattern and of the same size as ours: so are the animals, the trees, the stones.

43. Reader, in that remote world, there is a man of thy name, of thy age, with thy moral and intellectual character, with thy own physical features. The other men there resemble also on all points thy fellow men here below. There is indeed some exceedingly small difference between them and us, which the All-seeing Deity can perceive; but they resemble us more perfectly than the reflected image in the looking-glass resembles our face. And although our reflected image is a vain appearance, they are a living reality. At the very moment that thou art reading this volume, thy name-sake, too, is reading these very words in the same book, published there by another mysterious Man like me, even by my very Self existing there under the same form. Thy living portrait there, is now thinking of thee with the same stupid levity, or with the same awful impression, in the same manner, whatever it is, as thou art thinking of him.

44. The existence of two and many more worlds, resembling

one another, not in an absolute geometric sense, but to such a degree as to be undistinguishable to an observer of a finite understanding, is a necessary consequence of the number of worlds being infinite. It is also a consequence of the freedom of men combined with God's wisdom and goodness. An endless variety of plans, both for the creation and for the providential administration of each individual Cosmos, was before Him. He found it conducive to the happiness of his creatures to make a choice of a limited number among those numberless schemes. He reduced all things, as nearly as could be conveniently done, to a certain number of definite types, moulding each case according to that peculiar standard, among all the adopted standards, that was best suited to the *ensemble* of the given circumstances. He was thereby left free to devote a greater proportion of his infinite Power to the progressive and eternal improvement of the infinite whole.

45. Lastly that limitation was the result of a metaphysical principle, according to which, a certain number of general circumstances being given, although their combinations may be without number, still the best combinations of all must satisfy some determinate conditions of *maximum* and *minimum*, and are really in a limited number. Thus the different sorts of polyhedra are absolutely numberless, yet there is no possibility of having a regular polyhedron, without its faces being exactly four, six, eight, twelve, or twenty. There is a boundless variety of surfaces, curve, plane, and mixed; but, of all possible forms of solid bodies, the one that embraces the greatest volume under a given extent of its surface, is the sphere. By analogous reasoning, there is absolutely no end to the number of different forms which God could give to a rational animal; but in order to make the one, which of all possible forms should best answer the most eminent purposes of creation, it was necessary to make MAN.

46. Will these considerations help thee, oh! Man, to fulfil the end for which Marcus Aurelius uttered his memorable precept: "think of what an immense world thou art a citizen." Will it make thee more sensible of thy real nobility and greatness, and be a motive for pursuing only the lofty paths of virtue, and scorning the baseness of vice? Then recall frequently to thy mind the thought of the infinite repetition of thy personality. Is there, on the contrary, any danger of this speculation inspiring thee with a foolish pride, and inclining thee to rebellion against the laws of thy Maker? In that case think rather that in point of fact thou art but a poor individual, a mere monad lost in the awful infinity of existing things.

47. We shall, however, be still wiser if we reflect that another more real, more unquestionable, and also much sublimer and holier sort of infinity belongs to all of us through our connexion, not with the material Universe, but with its Creator Preserver, and Master. It is through this mysterious communing, with GOD, that MANKIND, though dispersed through an infinite number of

worlds in the immense Universe, enjoys nevertheless in its own infinity a sort of real, intimate, holy, and indestructible UNITY.

CHAPTER V.

All evils cannot be destroyed at once.

48. Omnipotence is an essential attribute of Divine nature; but the true meaning of that word does not imply the absurd faculty of doing impossible things. A disordered human fancy can string together the following self-repugnant words: "let a finite sphere be made which has also the geometric properties of a cube; and the *spheric cube* was made." God never could and never would issue such a fiat. His real omnipotence consists in the supreme control which He virtually exercises over all possible things, and actually over all existing things. And this divine attribute is really infinite, in the same manner as the whole aggregate of the things that are subjected to it is infinite. They in fact constitute a Universe of which it can be said with Pascal that the centre is everywhere, and the circumference nowhere.

49. The infinity of the divine Goodness consists in the exercise which He makes of his immense power to cause the greatest possible amount of happiness, allowed by circumstances, to the greatest possible number of intelligent creatures. What a wrong notion of Divine Benevolence those theologians entertain, who suppose Him to have lain inactive for a whole eternity, and then to have awakened to create one limited world, that is to say to do but an infinitesimal part of the good which he might have done from all eternity! The fact is that He has been eternally at work, and will for evermore be at work, to benefit his creatures upon an infinite scale, throughout the boundless Universe.

50. Why does not the inexorable law of metaphysical possibility allow Him to say: "let all my creatures at once be virtuous and happy." How promptly, how heartily our loving and merciful Father would utter those words! Alas! the sad truth is that He cannot. His power is indeed immense; but the claims on that power are also immense. Consequently the proportion of this power to the total sum of the innumerable wants of the Universe is finite. So if a wheel should roll for ever along an interminable road, the multiple cycloid, traced in the air by any nail of the tire, would be infinite in its development; yet, though it is everywhere greater than its rectilineal base, the latter would also be infinite; and the whole infinite curve would bear to the whole infinite base the finite ratio of a square to the inscribed circle.

51. Take the humble comparison of a human monarch. He can build a princely mansion for one, for two, even for a hundred of his subjects, but not for all of them: and, if he is wise and good, he will rather employ his power to ameliorate the general

conditiou of his people, than to enrich a few individuals at the expense of their fellow citizens. Likewise the Deity can bring to bear on any given point of the Universe any part of his immense power, so as to obtain there a result superior to any conceivable scheme; but that self-same part of his power that is spent here, cannot be at the same time spent elsewhere. On the other hand a sudden change, generally speaking, costs ten times more and is ten times less worth than a gradual amelioration. Take out of your head the old notion that it costs God nothing to do a thing but to say: "let it be done." Oh if you but knew what treasures of tender love, of deep and long meditations, of manifold and admirable combinations were bestowed by Him on the very scheme of Man, and what energy of creative power was exerted to vanquish the terrible obstacles which tended to prevent the carrying of that great plan into execution! You would then feel more gratitude than you do towards your Creator, for having made you even such as you are.

52 Inhabitants of this Earth! If you were the only reasonable creatures in the Universe, the Almighty would, since long, have made every one of you, good and happy to a degree beyond the very possibility of your conceptions. But there is an infinite number of men in the immense Universe: and they all want the fostering cares of his benevolence and the powerful protection of his arm, as much as you do. Were He to go out of his ordinary course, and suddenly turn your abode into a paradise, a thousand other worlds would lose more than yours would gain.

53. Know this: that there are vast regions of the Universe where Chaos is raging, if not in all its primitive fury, still to a degree that would appal us, and freeze our very blood in our veins, if we could only behold or understand the horrid spectacle. There the most painful as well as the most glorious part of the Divine exertions are needed, to check and bridle the disorder, and draw out of it beautiful and orderly worlds. He gave us the strictly necessary means for being tolerably happy on this earth as long as we are to remain on it; of preparing a progressively better state of things for ourselves and our posterity, on this same Earth, and a far better mansion for our own souls in heaven. If we do not make proper use of those means, it is our fault, not his. He does not, for all that, abandon the reins of the providential government of this world: He turns not a deaf ear to our reasonable prayers; but should He be so weakly benevolent as to indulge all our idle wishes, it would not even be well for our own world. On the other hand if He were to bestow upon us the whole amount of a care and power that are more wanted elsewhere, the fearful tempest of Chaos might soon invade and swallow up, if not this Cosmos, others, not less valuable and beautiful than ours.

54. Absolute Chaos, indeed, never reigned at any time; neither will absolute order ever prevail; but perfect chaos is a

sort of mathematical limit to which the Universe was the nearer, the farther back we go in the dark eternity of the past: perfect order is another limit which we shall approach the nearer, the farther we advance in the bright everlastingness of the future. The case is comparable to the Phyaloid, whose equation is as follows:

$$y = \frac{R \cot. x}{\sin. x}.$$

This curve is composed of an infinite number of infinitely long branches, every one of which runs between two assymptotes. One of the assymptotes represents absolute chaos; the other represents absolute order. The curved branches exhibit the form of two infinite rows of tapering vessels, the ones inserted in the spaces remaining between the others. The inverted vessels represent the continually shrinking and decreasing anarchy of old Chaos: the upright vessels represent the continually increasing beauty of all the individual worlds.

55. But, in the ancient Universe, the chaos of spirit was still worse than that of matter. God wisely checked both disorders, one by the other. He chained the worst sort of spirit or spirits to the wandering atoms of matter, and drove all towards different centres, into compact masses, which were to form the bulk of the stars and of the planets. The mutual compression, as I have explained before, produced heat and fusion. This is the secret meaning of the popular tradition that the souls of evil spirits are punished with everlasting flames, in the bowels of the Earth.

56. This tradition, if taken in a literal sense, would be one of the most atrocious blasphemies ever uttered against the justice and goodness of God. For, however great the guilt of any creature may be, it cannot be but a finite guilt, as it is a thing belonging to a finite creature. In fact the infliction of an eternity of torments on any creature, even for the greatest conceivable crime, would be an injustice not only great but rigorously infinite. Yet, although the punishment of the most guilty souls is not by far so cruel as has been imagined, it is none the less real and terrible.

57. The huddling together of evil spirits and of undigested matter to form the bulk of globes, answered the purposes of order, though, in their agglomeration, disorder subsists still in a dormant state. The labour of an exquisite organisation was chiefly bestowed on the surface of the planets. When the hour of death is at hand for each world, God withdraws to a safe place all the organised matter worth being preserved, and to a place of a higher and purer blessing the souls of virtuous men. Then He unchains the spirits bound to the molecules forming the mass of the planet. Dreadful chaos re-appears. But a part of the unchained spirits is repentant and purified by the previous punishment. Thus the Almighty is enabled to make a further encroachment upon old

Chaos, in the creation of the next world, and to bring about a greater ratio of the mass of organised to the mass of inorganised matter.

58. Now, as the ratio between the volume and the surface is greater in greater spheres, the subsequent worlds are generally of a smaller size, and in a larger number than the destroyed worlds, out of the materials of which they are made. After a number of years to be written in a line two hundred miles long, Omnipotence shall make worlds as small as a grain of millet, and smaller still. The place of the present world will then be occupied by billions or trillions of those little worlds; for, the chief purpose of the Creator, in gradually diminishing the size of the successive worlds, is to lodge an always increasing number of human beings in one finite portion of the infinite space of the Universe.

59. Yet each of those future small *Cosmi* will be composed, like this, of millions of stars with their planets: and the astronomers of those planets will reckon their distances from their own respective suns by millions of miles, and the mutual distances of their stars by billions of miles. I mean millions and billions of *their* miles: each of their miles being equal in length to about one thousand times their own stature, and yet a whole billion of such miles not being equal to the breadth of one of our actual hairs. The large men, however, of this actual world have such a share of humour and risibility that the Lord will surely forgive you and me for laughing at the very idea of those enormously little creatures. And I tell you that the future men of those little worlds will, in many respects, be greater than you; for, they will be wiser, better, and happier; or, in other and more consolatory terms, you will then be happier, better, and wiser, and therefore morally greater, though with a much smaller body, than you are in the present world.

60. It may also amuse you, as well as afford you scope for serious admiration of the works of God, to consider the inverse case; namely that of the remote epochs when the worlds were so large that men were as tall as a present tree: further back still when they were higher than one of our mountains, and so forth. Little, however, as is our actual worth, we are now better, on the average, than we were at that time. There existed, indeed, very good fellows even among those big creatures of old: only their worst men were still more ferocious and violent than the most wicked of our contemporaries.

61. This is the occult meaning of the biblical tradition about the wickedness of an ancient race of giants. In our actual world, men's average stature has always been nearly the same; as ye may see by ancient armours, and by the human bones found in the tombs of Ethiopia, of Egypt, and of other countries. Christ made allusion to the inverse circumstance, when he said: "*let the little children come to me; for theirs is the Kingdom of Heaven.*" He referred not only to the innocence of children, but also to the

lessened stature, and grown morality and happiness of the men of future worlds.

62. I wish you to understand that even now there are already, in certain very remote regions of the Universe, some *Cosmi* whose grown up men are smaller than our fingers; and in other less favoured regions of space, extremely remote from our own region, and still more remote from the former, there are worlds with men taller than our elms and oaks. Such a difference in the respective dimensions of different worlds has always existed, and will always exist; with this qualification that, in past ages, the average size of the globes and of their inhabitants was larger, but their total number less than it now is: on the contrary the average size of the worlds and of their inhabitants will be smaller and smaller, but their total number increase more and more with the progress of time.

63. Do not, however, imagine that the inhabitants of those worlds which can be called small, by comparison with ours, feel themselves pygmies, any more than those of the larger worlds feel themselves giants. Largeness and smallness are but relative terms: and the men of each planet habitually compare themselves with the objects immediately round them, not with the inhabitants of distant worlds.

CHAPTER VI.

The mystery of the Divine Trinity.

64. All religions, whether ancient or modern, are possessed of some share of divine truth; but, unhappily, all have also a greater or lesser admixture of human error; not even that religion fully excepted which in a comparative sense must be called the only true religion; Christianity. In the Latin and in the Greek Churches, forming together more than two thirds of all Christendom, the blessed Mother of Jesus is the object of honours amounting practically, though not dogmatically, to divine worship. God tolerated this half idolatrous excess, because it was a homage indirectly paid to Himself, in one of his Divine Personalities. I mean to say the Third Person of the Holy Trinity.

65. The Holy Spirit bears to the two other Divine Persons, in an exalted, pure and heavenly sense, relations analogous to those of womanly gentleness and love in the human family. The Virgin Mary is not an incarnation of the Third, as Christ is an incarnation of the Second, Person of the Divine Triad: but in the state of ignorance in which the greater number of human minds have hitherto lived, it was not advisable to give them a clearer notion of the Holy Ghost, than by foreshadowing Her mysterious nature in the glorious, lovely, and holy attributes which the greater number of Christians associate with the idea of the blessed Virgin Mary.

66. It is likewise to be greatly regretted that the homage paid to Jesus Christ assumes an idolatrous form, with most Christians, by being rendered to inanimate representations of his humanity, more than to his invisible Divinity. This evil has also been suffered by God, on account of the weak comprehension and imperfect education of actual men.

67. The triple personality of one God is a mystery: and a mystery it should remain to us, not only by necessity, but also with a respectful and obedient acquiesence on our part. Divine Trinity is as much a reality as Divine Unity; yet God is still more One than Three; and for the feeble human mind it is safe and becoming to think more of divine Unity than of divine Trinity. This, however, I am allowed and directed to tell you, in addition to what I have said: that there is a harmonious divergency in the will of the Three Divine Persons. If Christ's desires were uncontrolled, our lot would be better than it actually is. Do not conclude that things would be better on the whole, if no different tendencies existed in the sacred bosom of the Almighty. See the ship. Her keel points one way, the sails another way, and the helm a third: yet, given the agitated state of the Ocean, the ship sails all the better for such a triple divergency. Or rather see the greatest work of God, even Man. Think it not an idle figure of speech that Man is said to have been made in the image of God. There are passions in man; different and even opposed passions: and it is all the better that such should be the case. Well: there are passions, also, in the heart of the Almighty: love and anger, amongst others. Strive to obtain his love: and beware of provoking the terrible might of his wrath.

68. I will express an eternal act of the Infinite with the homely forms of a human dialogue. God the Father said to the other two Divine Persons, three in one God. "Let every one of Us love each of the two other Divine Persons as Himself." The Holy Ghost answered: "Lord, behold your loving and obedient Daughter: be it unto me according to your word." But the Divine Son said: "I must disagree from your proposal, my Divine Father. I love you more than myself; more even than my Divine Sister and Bride. Nor is She wronged therein; for, by our consentient nature, all the love I bear to You, I necessarily bear to Her also. Allow me, however, to bestow also an important share of my affections on Humanity: on poor suffering Humanity, which stands so much in need of it! I will love you more than my Sister; my Sister more than Mankind; and mankind more than Myself. I even will forego, for a time, the unutterable happiness of being undividedly with both of you, and take the human form, in every one of the worlds to be successively created by Us, in order to give to men the highest example of self-sacrifice, and to atone for the greater part of their accumulated guilt."

69. God the Father and God the Holy Ghost gave a reluctant

yet sublimely generous assent. Reluctant, because of the love they had for God the Son; generous, because his sacrifice was also their own sacrifice.

70. Yet the self-immolation of Christ would not have been possible, had He not committed a partial act of disobedience to his Father, by making a different distribution of his love from that which had been proposed by God the Father. Jealousy is essentially inseparable from the very nature of love, be it a human, or even a divine love. A shadow of wrath was necessary in the Third as well as in the First Person, to render it possible for them to allow the Second to suffer, on Earth, moral and physical tortures of the most cruel character. That act of disobedience, however, was a mystery within a mystery: it was more nominal than real. It substantially amounted to a voluntary internal act of God, inflicting a wound on Himself for the sake of his creatures.

CHAPTER VII.

The mystery of the Incarnations of Christ.

71. The ALMIGHTY said to all created spirits: "Whatever good deed you perform, whether here in this my heaven, or in the worlds below, shall surely have its full and even superabundant reward. But whatever evil you commit, shall also be infallibly punished. For one tenth part of your guilt you shall effectively suffer: the other nine tenths I will accumulate on my own head as an expiatory victim, under the name of EMMANUEL.

72. This decree was full of sublime wisdom and generosity. God proposed to himself, by such a device, to obtain at his own cost the greatest possible amount of moral effect with the least possible sum of real punishment. The punishment, in fact, is reduced to one tenth of what would be due to the total amount of committed sins, on the part of men, and to an unknown amount of sufferings on the part of Christ, greater or less according to the magnitude of associated human guiltiness: but still the total sum of sufferings charged on Christ is vastly less than the sum of sufferings that would be entailed upon men by the effective punishment of the other nine-tenths of their guilt; for, in the scales of Divine justice, a sigh or a tear of Christ's weighs like many million years of the unhappiness of an ordinary man.

73. But could not either of these expiations, by men, or by Christ, or by both, be spared? No; unless God was willing to allow things to go to the worst. A partial punishment, at least, of the sinful soul, cannot be avoided, because the nature of all intelligent creatures is essentially exposed to commit mischief, and that to an unlimited extent, unless they are made to fear some real and personal punishment. But in every case, the character

of the individual and the circumstances being given, there is a certain determinate proportion between the degree of evil propensity and the gravity of the punishment which it is necessary to threaten or to inflict, in order to check that evil propensity; and if either God should leave our evil dispositions unchecked, or inflict the whole amount of personal punishment which is sufficient to counteract them, the sum of our miseries, in both cases, would be intolerable. And unfortunately the human soul is liable to sin, not only in this and in the intermediate life, but also when she is elevated to the blissful vision of God; as is pointed out by the tradition of the fallen angels. But since even the worst souls, so long as they see God in any degree, are in love with Him, and especially with Christ, which is the form under which God makes himself more perceptible to them, so the certainty that, whatever evil they commit, Christ will have to suffer for, is a great and powerful restraint against the temptations, to which even there they are exposed, of pride, jealousy, ambition, envy, selfishness, and other vicious inclinations, unhappily inherent to every created spirit.

74. Another consequence of the decree by which Christ takes upon himself the atonement of the greater part of their sins, is this: that all the souls become strongly interested, not only in personally abstaining from sin, but also in hindering each other from trespassing against the law, with a view to the preventing or diminishing, as far as in them lies, the future sufferings of Emmanuel, whom they generally love much more tenderly than they love each other.

75. There is, however, another great reason of Christ's Incarnation and Passion: a reason that is worth the wailings and indignation of all intelligent beings throughout immensity and eternity. Evil spirits have the faculty of uniting together; though, fortunately, their very wickedness prevents them from coalescing in so powerful and harmonious a manner as good spirits can coalesce. The coalition of all the wicked spirits of this planet constitutes what more especially answers to the odious name of Devil. God might utterly crush the Devil; but, owing to the consequences of the original Chaos, it is a minor evil to tolerate his existence; the more so as God in his infinite mercy, though determined to make the Evil One bitterly and fearfully rue every one of his iniquities, intends gradually to rescue even him from the abyss of his malice and misery. In the mean time, however, this same evil Being hates bitterly all living men, and Christ still more than mankind. God has no other alternative but to annihilate the Devil, under which name alas! a large part of humanity itself is comprehended, or to make a sort of bargain with him. The bargain was this. Since Satan hates Emmanuel, that is to say the human Incarnation of God, more than he hates all men put together, Emmanuel allows Satan to heap on him his spite and vengeance, within certain limits; on the understanding

that by every drop of blood, or tear, by every sigh or suffering which he, the Devil, elicits from Emmanuel, mankind at large shall be spared the infliction of evils, millions and billions of times greater in the material aggregate, than those to which Emmanuel is subjected. In short there are two opposite causes of Christ's passion: a consolatory one, and an execrable one: love and hatred. Christ's love for mankind, and the Devil's hatred against Christ and men.

76. While giving a partial explanation of the great mystery of Divine Incarnation, I have also been giving to you a clue to a truer apprehension of another mystery; that of original sin. Adam, whoever or wherever he may be, does not shrink from his part of human responsibility. But it is as unjust as it is ungenerous and unfilial, on your part, to accuse your first parents as the cause of all your misfortunes. The fact is that the original sin is your own guilt, much more than that of Adam. There is another great mystery connected with Adam, which shall be disclosed in the progress of these pages; but this will I tell you at once, that his error, in the garden of Eden, was less a sin than the representation of a sin. Adam was not free at that terrible moment: he was overpowered to act as he did. So was Eve. And why? Because they were not only the progenitors but the representatives of the whole human race. Their transgression and their subsequent expulsion were a tragedy enacted to figure the sins committed by you, previously to the creation of this world, and your consequent exile from the bosom of God. Those sins of yours, not Adam's, rendered the atonement of Christ necessary, to make you capable of again beholding the blissful presence of God.

77. Shall I tell you more? Notwithstanding the awful bodily torments, and the yet more frightful moral pains endured for you, by Jesus Christ, you are still in debt towards the Divine Justice. You have not yet expiated your solitary tenth of punishment for the crimes perpetrated by you in another world, though Christ's sufferings on Calvary and out of Calvary made up for the other nine tenths. What is still worse, from the days of Adam to this day, instead of cancelling by good works your ancient residual debt, you have made yourselves amenable to a further degree of punishment by new transgressions. Repent, and hasten to propitiate Divine Justice by following the quickening spirit not the dead letter of the Gospel of Jesus; and by contributing by your exertions, every one of you according to the measure of his individual power, to improve the general condition of society, for the love of God and of your fellow men.

78. If you neglect the opportunity of this personal expiation, you shall have to suffer for the remnant of your old sins in this world; and your new sins will be expiated partly by your own sufferings in the next, and partly by new torments inflicted on Christ, when he takes incarnation again upon himself, in that

world. Perhaps you may be not only the causes but the instruments of his anguish. You will possibly be some of the future Pharisees who will revile and calumniate him; you may be some of the Priests who will require him to be put to death as a blasphemer; or some of the politicians who will cry: crucify him, for he is a revolutionist. May perhaps be that, passing before thy door, with the cross on his shoulders, he will ask thee leave to take a moment's rest on thy threshold; and thou wilt cruelly answer: "go away, magician." Possibly thou mayst even be the execrable wretch who will spit in his august face; or one of those who are to nail him to the cross, and then, derisively shaking thy head, thou wilt say: "Ah, ah; this self-styling Son of God cannot do so much as get rid of these nails." Or at the cruellest, at the awfullest of his moments, when he is arrived at doubting of himself and of his Father, and cries: HELI, HELI, *lamma sabactani*, thou wilt say: "Oh! Jesus, be this a test of thy boasted mission: let us see if *Elias* comes and takes thee down." You will perhaps be driven to these excesses not so much by the wickedness which will distinguish you at that time, as by a terrible Nemesis pursuing there the vengeance of the crimes that you are committing in the actual world.

79. Indeed what certitude have you that Christ may not come and repeat those scenes, or some analogous to them, even on this very earth? He is expected to come one day in the terrible array of his power, as the Judge of the living and of the dead; and so he will come: but when and where did he assure you that he would not also return, in a humble human form? Nay what proof have you got that He is not on the earth, in that form, at this very moment?

80. Surely, if it be true that he has been once a man, there is no impossibility of his being so again and again. But some of you will say that once was enough.—Enough for what? For saving mankind? Yes. But a life of thirty-two years, or of thirty, or a much shorter one, would have been sufficient: would you therefore deny the possibility of his having lived thirty-three years? I tell you that he could also have saved mankind without assuming the human form at all; yet he chose to be born at Bethlehem and to die at Jerusalem, This is now admitted by all Christians; but was it known and admitted by all his contemporaries? Far from it. Only a chosen few began to surmise the great and solemn truth at the close of his mortal career: during thirty years of his life no one suspected that He was the Creator and Master of the Universe disguised in that form. How can you then be certain that, for high purposes of his own, he may not have likewise taken other human forms, without his disguise having been found out, or with the purpose that it should only be discovered at a later time?

81. I tell you that Christ has been incarnate many times upon this Earth; the full number of his incarnations amounting

to forty-nine. The reasons of this repeated assumption of the human form are, on his part, mainly two: first to suffer more in our behalf, in order to lessen in a greater proportion the punishment due to human guilt; and secondly to recruit the strength of his love for us. Woe to you, if his love for mankind should flag!

82. I will now bring to you explicitly the great and glad tidings: the Son of God is upon Earth, not only in spirit, as He has always been, but clothed with the form of humanity as he was in Judæa, and in forty-seven more lives. Both in the second part of this book called NUMBERS, and in the third, called STARS, I shall point out to you the wonderful testimonials of his forty-nine incarnations, and more especially of his present one. The name, however, by which he is now called, I will not disclose to you in these pages; being content with designating him under the denomination of Emmanuel the forty-ninth. He shuns being recognised by his contemporaries; but it is necessary that posterity should know him. They will not be at a loss even as to his proper name.

83. An army of Angels is continually following him wherever he goes; but they are invisible, and are commanded to let, for a time, ordinary chances have, or at least appear to have, their course round him. So while a profound observer might detect a host of extraordinary circumstances connected with all his doings, and sayings, the listless looker-on sees nothing in him out of the ordinary course of things. Why did he not come surrounded by a visible halo of glory and power? For the same reason that He chose to live in Palestine in the capacity of a poor carpenter's son: namely because he wanted to suffer in our behalf. By his cruel death on the cross, the original sin, that is to say the sum of our failings in a previous world, were so far cancelled as to make us again admissible to the blissful vision of God: but 5862 years have passed since the birth of Adam, and human wickedness, all the while, has been filling a new measure of wrath. A small part of our new sum of guilt has been expiated by our own sufferings during these fifty-nine centuries; for the greater part Christ has been and is again suffering. Therefore does he keep himself unknown to his contemporaries. He walks unnoticed through your fields and along your crowded thoroughfares. Oftentimes does he weep over the manifold examples which he beholds of our wickedness and of our follies, or over our physical and moral sufferings. At times he is also compelled to lament his own personal trials and difficulties. But he has purposely chosen to be placed in such a painful condition. Should he evidently and solemnly reveal to all what He is, his personal sufferings would be at an end, because no mortal man would dare oppose him. Even the selfish and wicked would vie with the pious and virtuous to serve him and to do him honour.

84. But his present career will not end without luminous

proofs being brought forth, and displayed even in the starry heaven visible to all eyes, that He is THE CHRIST. Let us wait for the great manifestation with patience and prayers, and strive to make ourselves worthy of witnessing and partaking his Triumph.

CHAPTER VIII.

Objections to Divine Providence refuted.

85. Human events are subjected to four influences: first to th wise and benevolent rule of Divine Providence; secondly to fortuitous consequences of the original chaos; thirdly to the free will and reason of mankind; fourthly and lastly to the malevolent tampering of the Devil, that is to say of the souls of dead and wicked men. Among all those different influences, Providence is paramount; and it keeps within determinate and impassable limits the effects of the three other influences. The final effect resulting from the divine interference is favorable to the progress of our physical and moral well-being.

86. It is a too general complaint against Divine Providence, that, in this life, virtue is generally contemned and persecuted; while selfishness and vice are generally fortunate and honoured. But this, on the whole, is not true. Let us carefully distinguish the ordinary rule from extraordinary and exceptional cases. If you obey publicly and privately the laws of God and of the state, if you respect other people's property and rights, if you are sober, and truth-telling, if you love your wife and give a good education to your children, you may nevertheless be unfortunate, and unhappy; but in most cases such a conduct presents a much greater chance of enjoying a tolerable share of happiness than if you were on the contrary a notoriously impious man, a bad citizen, an habitual liar, a drunkard, a thief, a faithless husband, an unnatural father. I might indeed go over all the cases of ordinary virtue and ordinary vice, and you would see that the former generally offers a better chance of some happiness, even in this life, than the latter.

87. But you will perhaps say: what is the use of small virtues being rewarded, if sublime virtue is trodden down? What avails it to see petty transgressions visited with severity, when colossal crime is triumphant? The starving boy who purloins a loaf is taken into custody; the great extortioner who deprives a thousand families of their daily bread enjoys the highest honours of society. The patriots who put their lives at stake to free their country from an unjust and insufferable servitude, are languishing in the horrors of a dungeon, or in the scarcely lesser miseries of exile, whilst the perjured tyrants and their minions are revelling in the orgies of victory.

88. I answer that it is indeed a great, though only a tempo-

rary evil, that heroism should be oppressed, and that profligate vice should triumph; but your accusation, to be reasonable, should be made against the wisdom and justice of men, not against the wisdom and justice of God. For, it is only the foolishness and corruptedness of human multitudes, that honour successful crime in proportion to its enormity. As to God, He has clearly and repeatedly told you that He settles his accounts both with the meritorious and with the guilty, not in this but in another life.

89. Your complaint against Providence would stand on much fairer ground if the case should be just the reverse of what it is; namely if only the greatest crimes were punished, but petty and ordinary transgressions should be attended with impunity. For, notwithstanding the sad spectacle of extraordinary virtue being unhappy, and extraordinary vice being fortunate, experience proves, that society can hold together: nay more, history shows that, from the remotest ages to our own, the human race has been steadily though slowly advancing, not only in material welfare but also in general morality. On the contrary if every petty offence had a probability of reward, or even of impunity, and if average honesty should be commonly punished, the social compact would very soon be dissolved; and the condition of wild beasts would be enviable in comparison to that of men. In fact although there were the apparent prospect of impunity for killing one thousand men at once, it would rarely be possible. But if every body could safely take the life of another, or carry away his neighbour's wife or children, or any article of his private property, murders, rapes, and robberies would surely become a thousandfold more rife than they are.

90. On the other hand we ought to remark that the circumstance of extraordinary virtue having little chance of reward in this life is a necessary consequence of the very nature of things: for, if any action, intended to cause a great amount of good to thy fellow men, offers also a certainty or at least a probability of being immediately profitable to thee, thy virtue, so far, is no extraordinary virtue at all. Even the most selfish calculator is capable of a good action when he expects to profit by it.

91. But, indeed, human ignorance and ingratitude appear to be insufficient to account for the series of disappointments, of hardships, and humiliations which the benefactors of humanity, and more than any others the discoverers and propagators of great truths, generally meet with in this life. Their disappointments and sufferings are in a greater number and degree than should be expected by a fair run of ordinary chances. In the game of life, the dice appear to have been loaded against them by a dishonest player. In other terms, the benefactors of mankind seem to be the object of an invisible and especial persecution.

92. And so they are. I shall now explain, at some length, one of the principal causes of such a state of things. The

persecutors of the best living men are the souls of the worst men lingering on this earth after their death. Such souls lead here, for a certain time, an agitated and unhappy sort of aerial life, till they are permitted to be born again as men, or are condemned to be born under the form of lower animals. Sometimes they themselves desire this kind of ignominious transmigration, as a relief from the miseries and anxieties of the aerial life. That is the occult sense of the Evangelical story, relating how a legion of devils besought Christ to send them into a herd of swine.

93. The wicked, even in this life, love very little their fellow men; but, in that intermediary state after death, they positively hate us. For, in ordinary life, they were wont to expect and obtain more acts of kindness than of hostility at the hand of others: but in the intermediary life they expect no good from the living, while we are exposed, on the contrary, though not aware of it, to hurt and annoy them. To preserve their aerial body from injury, they generally eschew passers-by, as dogs do in the streets; or, by a sort of mesmeric influence compel animated obstacles to give way before them. They mostly prefer waste and uninhabited to flourishing and populous countries; and, even if they are found in the latter, they haunt, with a natural predilection, the most secluded places. By mesmeric influence they will perhaps prevail upon living men to leave doors and windows ajar, in such a manner that the night-wind should make them clash loudly; or they will cause dogs to howl and nocturnal birds to flap their wings, in order to frighten away the weak-minded among the living.

94. There is no serious reason, however, of our being afraid of any such things: for, the dead are powerless against the living, except in so much as the latter choose to give way to evil suggestions. Nor ought the men of this generation to concern themselves about the shelter and abode of the souls of the dead. When Christ has made some better arrangement of the living world, which is the solid foundation of all the other states of human souls, He will set before himself the hard task of directly reforming the world of the dead, which is now in a still greater disorder than that of the living.

95. For, a great confusion prevails, not only among the worst souls remaining here, for a partial punishment after their death, but also among the comparatively good souls that are deputed by God to keep the evil souls in check, and protect the living. This office, I am sorry to aver, they perform, most of them, with about the same amount of negligence, of partiality, and graver deviations from duty, as may be unhappily observed in the discharge of important trusts among the living. The wicked souls are not satisfied with seeking for remote regions and solitary places; they wish something like the solitude and silence of the grave to reign over all the face of the earth. Therefore are they the invisible but obstinate opposers of every kind of progress; and the living persons who exert themselves to develop the collective life of

human society, are the especial object of their hatred and their persecution. The angels protect the progress of human reason and civilisation, because they are ordered by God so to do: but they, too often, perform such an office in a lukewarm manner, as they are themselves the men of the past, and do not sufficiently appreciate and like new things, let the new things be ever so good and useful.

96. O ye all, who want to open new sources of lasting advantages to the human race, do it for the love of your fellow men, as well as of your Creator; but put your trust in Him, not in them. The obstacles which human progress has found in its way are imputable to men, both living and dead: the triumphing over those obstacles is due to GOD.

97. The second part of this book, called NUMBERS, whilst bringing forth some of the testimonials with which God has honoured the successive Incarnations of his only Son, will at the same time supply a novel and powerful argument to prove the existence of Divine Providence. This argument is based on the fact that the dates of almost all the events most favorable to the welfare and progress of human society, are connected together by a law of admirable coincidences. That law is somewhat complicated; and this chapter is not the place to explain it: but to show in a general and clear manner the drift of my argument, let us suppose the system of the coincidences simpler than it is. Imagine that some one has just discovered a fact, hitherto unheeded, and the fact to consist in this, that all the great men were born on the twentieth day of April of some year or other; and that they made their discoveries, won their victories, or achieved their great deeds, whatever they are, on some anniversary or other of their birth-day. There are few men so dull of comprehension as not to understand at once that such a congeries of coincidences could neither be casual nor the effect of human arrangements.

98. Then it must be the work of some occult power. What occult power is it? I say that since these coincidences embrace the greatest events of human history, from the earliest records down to our own days, the power that brought these coincidences about is the paramount and supreme power of the world; in short it is God. It secondly results from our premises that his superintendence over the active government of human affairs is favourable to mankind; and lastly it follows that men of genius, patriots, men of heroic virtues, the visible benefactors of mankind, although they may be persecuted and thwarted by the Devil in this world, are God's instruments, and will be rewarded by Him in the other world. The real law of the historical coincidences is not so simple as we have here supposed for argument's sake: but such as that law really is, if we consider it aright, common sense and the calculus of probabilities will lead us to draw from it the same consolatory consequence, with respect to the Providence of God.

99. Divine Providence has destined the present epoch for a

new manifestation of its wonders. These wondrous signs show to evidence that God surrounds Mankind with a high and unremitting protection; making us steadily advance on the great roads of true Religion, of Civilisation, of civil liberty, and of social welfare; but leaving us, at the same time, to fight our own path along, against a number of visible and invisible obstacles.

100. The upshot of all this is that we are invariably conquerors in the great and decisive battles, though we are often beaten in the small skirmishes. Unfortunately, also, it almost invariably happens that, soon after a great victory, a reaction takes place, which makes us lose a great part of the vantage ground gained at a single bound. It, however, never comes to pass that we lose altogether the advantage which we had gained. Long before we are quite gone back to the starting point, another great start occurs, and on we rush again with doubled speed. Thus are we alternately gaining and losing ground: but the onward strides are longer than the backward steps. Our collective march is a-head even in this world, through God's mercy: as through his Omnipotence the march of the Universe is onward and onward from everlasting to everlasting.

101. He bids us always to bear in mind that this is chiefly a place of trial and probation: not to expect unnecessary miracles, but to use, for our advancement, the natural faculties with which He has endowed us. Therefore go on, Children, and work cheerfully. Our chief duty, after that of loving our Creator, is to work: to work in behalf of ourselves, of our family, of our country, of all the human race. The very recollection of the Divine work of Creation is associated with the precept of human work. The LORD said from Sinai: "*Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord. In it thou shalt not do any work.*" You have been told that these words contain the commandment of periodical rest; and so they do: but they also enforce the still more fundamental duty of labour. "*Six days shalt thou labour.*" The duty indeed of worshiping God is paramount to all others: but we must cherish the sentiments of obedience, of veneration, of gratitude, and of love, towards our Creator, not only on one day out of seven, but every day, and, if possible, every moment of our life. To worship God publicly from time to time, is also a duty; but there would be no reason for setting apart one especial day, out of a period of days, for rendering external homage to the Deity, were it not that the other days are consecrated to WORK.

102. I tell you that all must work. God himself works: why should you not? If thy intellectual capacity, and the superiority of thy education, enable thee to work more profitably with thy mind than with thy hands, do that by preference: but something, by all means, thou must do. Thou shouldst render thyself useful, in one way or other, to thy fellow men, and not live exclusively like a drone upon their labours. If ye can afford it, never work

for products of mere luxury, calculated only to satisfy the pride and vanity of the few, and excite the envy or humiliation of the many. Work, and make others work, for the production of real and not imaginary wealth; namely, to augment the general stock of moral, intellectual and material welfare. But, of all pursuits, let agriculture be the most generally honoured and followed. Moral and intellectual well being cannot progress to any large extent, without the material welfare being also insured. Now the most essential condition of physical welfare is a sufficiency of food and of raiment. Therefore agriculture, by providing for food and raiment to the multitudes, indirectly provides at the same time for their rising in the moral, intellectual, and political scale; hence in the religious scale also. For, the wealth which corrupts men is the deceitful plenty of luxuries, not the moderate supply of the necessaries of life. On the other hand, it is proved by sad experience, that political or social bondage, as well as extreme poverty, are apt to debase the moral character of populations, and to turn them from the worship of God, to devilish superstitions.

103. Sciences, arts, any other trade but husbandry, can embellish the life of existing men, or add to their comfort: agriculture alone can multiply them. Extend the systems of cultivation practised in Italy, in England, in China, to all the earth, and it will support nine or ten times as many inhabitants as it at present holds. Improve those very methods by the aid of chemistry, of hydraulics and of mechanics, and a day may come when a still greater number of men can honestly and happily live together, on the face of this globe.

104. I will tell you more. Agriculture is not simply a useful and necessary, but also a sacred art. By tilling the ground you work for your Creator. Every blade of grass, every bud of a flower, every branch of a tree, every ear of corn that you cause to grow, is a conquest made on comparative chaos. You have raised so much matter from the mineral to the vegetable Kingdom; and even made it ready for assimilation into the animal Kingdom. The general condition of the Universe has gotten an infinitesimal improvement; it has advanced a little step on the endless road of its progress: and you have therefore contributed your humble mite, to facilitate the work and lessen the trouble of your Maker, in the creation of some other world.

CHAPTER IX.

The transmigration of Souls.

105. Most of the souls of good men, after they are dead, are led by angels to the satellite of our Earth, the Moon; there quietly and pleasantly to await the time either of coming down to animate new human bodies on the Earth, or of removing to other

planets. But there is neither absolute goodness nor absolute wickedness among men, whether dead or alive. Such souls as may be called comparatively wicked among those that migrate to the Moon, dwell in that lunar hemisphere which we never see: the better souls inhabit the hemisphere which is constantly turned towards our Earth.

106. Admire not only the wisdom but the poetical beauty of this providential disposition. The Earth, seen from the Moon, looks like a moon herself, though much larger than the Moon appears to us, and it seems fixed to an immovable point of the heavens. Thus are the eyes of the good souls gladdened with looking at this our Earth, where many of the persons dearest to them still remain, and where most of them are to come again to accomplish their destined cycle of terrestrial migrations, before they fly to higher planets and stars. To the peaceful and pleasant life which they are leading on the surface of our satellite they prefer this agitated earthly life : they prefer it on account of its very turmoils, labours, and dangers, according to the nature of souls brave as they are. They even give more importance to ordinary incidents of this mortal life, than to many of the greatest events that may occur in that pale existence of theirs. Therefore are they anxious to hear, from those that are continually arriving there, the news of this world. But they cannot reciprocally send their own news to the living: for upon our soul entering the envelope of a grosser body, the remembrance of her previous existence is covered with a veil.

107. It also comes to pass, oftentimes, that an inferior spirit which has gone through all the preparatory stages of vegetable and of brute life, is at last raised to the eminent dignity of a human soul. Therefore is the total number of human souls, throughout the Universe, continually increasing. But the inverse case also takes place, though much less frequently; namely that human souls, as I have already observed, enter, by way of punishment, the bodies of inferior animals.

108. This successive passage of one soul to different bodies, with different names and features, is called the *Transmigration of souls*. I call it more shortly *Migration*. The passage of a human spirit from one planet to another, or from one star to another, I call *Metempsychosis*.

109. In every one of these successive states the souls are ordered to make themselves gradually wiser and better. This provision is the more easily fulfilled, as in the aerial state every soul preserves the remembrances of the immediately preceding bodily state; and in the purely spiritual stage they preserve the most important notions acquired in all the previous transmigrations and metempsychoses. Thus are they continually adding to their stock of experience and information. When they return to ordinary mortal life, the circumstances are diversified, so as partly to atone with sufferings for their former misdeeds, partly

and chiefly to counteract and correct by opposite agencies the defects or excesses of their original propensities. For the same reason an inferior spirit destined to the future dignity of man, serves a long apprenticeship, by being successively transformed into animals of the most different characters; in order that the accumulation of the widely different instincts and powers of all these animals may be of greater service to the sublime purposes of human existence.

110. When the number of migrations, allotted to a soul on this earth, is accomplished, she is elevated to some other planet of this solar system, or to a planet attending some of the other stars visible to our eyes. The stars to which human souls will go sooner and by preference, are those of which I shall speak in the third part of this book. There the souls must again be united to visible and tangible bodies, and be subjected to the glad and sorrowful vicissitudes naturally incident to human life; but, generally speaking, the material aspect of those planets will be more cheerful than that of the Earth; and there will be more chances of a moderate happiness and of an orderly and virtuous conduct. There are even many of those planets, that will be real gardens of beauty and pleasure.

111. Before being raised to the summit of felicity and glory, every soul is successively to visit not only one or two, but a great many planets and stars of this Cosmos; and in most cases with ever-increasing chances of temporal welfare and of moral amelioration. Unfortunately these chances will be neglected and abused by too many. Even this Earth might, in a few generations, be turned into a pleasure garden. It, however, being the seminary and the place of probation for souls destined to rule over other planets, the trials of virtue are now severer than they will be at a subsequent time: and never can this Earth be made a place of happiness equal to that which is destined to reign one day in some other planets.

112. There is in the Universe an infinite number of Cosmi. Each Cosmos is composed of a finite but great number of stars with their planets. Among all the planets of every Cosmos, there is one, the most important of all in a moral point of view, which may be called the Earth. At the proper time Christ makes himself incarnate on the Earth of every Cosmos; and from that priviledged planet the redeeming effects of his Incarnation is applicable to all the human souls not only of that planet but of all the other planets and stars of the same Cosmos. Christ being infinite, because He is God, He is at the same time incarnate in an infinite number of Earths, and reigning in the highest Empireal Heaven, with God the Father and God the Holy Ghost. Only his partial absence, during an earthly incarnation, lessens temporarily the intensity of his presence in Heaven; on the contrary his divine presence in Heaven is intensified upon his returning there, with the glorified form of his humanity.

113. At the end of the life of each Cosmos, Christ holds the general and solemn Judgment of all the souls of that Cosmos. He then adjusts the final account of every individual soul, weighing in one scale of the balance all the good works and all the unmerited sufferings; in the other scale all the evil doings that have not been already cancelled by a proportional share of Christ's sufferings. When the total balance is unfavourable, the wicked soul is sent to hell; that is to say she will be chained, in a dormant state, to the glowing entrails of the planets and suns of the future Cosmos. They deserve a still worse fate; eternal damnation: a name the occult meaning of which is utter destruction. But they will be saved from that catastrophe through a new incarnation of Christ in the Cosmos which is to succeed the immediate successor of this. In that third Cosmos, the wicked souls will also go through a definite number of migrations and metempsychoses.

114. The better souls will be raised to the glory of the Supreme Heaven, and absorbed into the infinite and loving bosom of God, for all the time that the next Cosmos is to last. There the beatified souls partake of his beatitude in different degrees, the merits of Christ being applied to them proportionately to their own individual merits. They also partake of a common life with the Almighty, and with one another; the happiness of any one of them being pleasurably felt by all the others; and yet every one of them preserves a distinct individuality and consciousness. This extraordinary state, to which there is nothing analogous in human life here below, though there is something roughly representing it in the admirable organisation of polypi, was ingeniously foreshadowed by Dante, in his great poem, by the strange figure of an eagle, constituted of a great number of blessed souls in Paradise, yet speaking collectively as one animal.

115. But after a number of ages, the beatified soul is detached from the intimate union with God, and sent down to a new world, either to perform the offices of a divine messenger, or, more commonly, to animate new human bodies. Creatures are unhappily liable, everywhere, to error and sin. Nevertheless, when they have once been admitted to the immediate union with God, they are sure to enjoy it, at intervals, for all eternity to come. These intervals, however, may be very great, and very unequal, according to the moral conduct of each individual soul. I mean the alternate intervals of heavenly happiness and of mortal exile. If, during their exile from heaven, the elected souls transgress, as is too often the case, they must undergo a temporary punishment. No one ever violates the law of God with impunity. But, after a longer or shorter period of time, an Efficient Grace will assist the Elect to gain a sufficient balance of good over bad actions; so that, through the mercy of God, and redemption by his Only Son, they may again be raised to the ineffable joys of the Divine Communion in Paradise.

116. You can now well understand what is the true doctrine

of predestination. They blaspheme who say that God predestines men unto damnation. He has conferred upon you the great and honourable gift of free-will. Upon the whole it is better for you and for the Universe that He made you such a gift. If you choose to do evil, you shall be surely punished: but your Father will regret the necessity of punishing you; and in his mercy he will even be satisfied with exacting of you a small part of the penalty due to your sins. It is, however, perfectly true that He has predestined some to salvation. He will save them, even in spite of themselves. What of that? God cannot do wrong to any one: but his gratuitous gifts he distributes according to his pleasure. Suppose that you were most faithfully to observe his law; it is merely your duty. You have a right to claim exemption from punishment, but you have no right to claim especial reward. And yet He is so good, that if you obey his commandments He will give you Paradise: a reward far above the range of your conceptions: a reward which would immeasurably transcend your merits, were they one thousand times greater than they can ever be.

117. You see then that by all means it is your interest to do good and eschew evil. But I will tell you a weightier reason why you should observe the divine commandments, were they even as contrary to your eternal interest, as they are favourable to it. It is because the law of God is the law of God: and to obey it, is your paramount, your all-absorbing DUTY.

CHAPTER X.

The Migratory Reminiscences.

118. Upon the entrance of the spirit into the germ of an organised body, it forgets all the ideas of its previous existence; or rather it preserves only a very faint and obscure recollection of them: but this mysterious stock of remembrances forms the basis of instinct for ordinary men, and is often the seed of the brightest discoveries for men of genius. The apparently total forgetfulness of the preceding existence was symbolized in the ancient mythology, and even in the works of Plato, by the poetical fiction of the river Lethe.

119. Many have seen, in this oblivion, an objection to the dogma of transmigration. A weak objection, however, it is. Do you remember the circumstances of your birth? Certainly not; and yet who would draw, from this absence of recollection, the inference that you did not then exist? A still more pertinent answer to that objection is supplied by the phenomena of mesmerism and catalepsis. When any one returns from the magnetic to his ordinary state, he forgets what happened during his trance; though during a trance he recollects very well

both the circumstances of his ordinary life, and those of the magnetic state.

120. Likewise at the point of death the soul, set free from the corporeal prison, gets hold again of the recollections of his different lives. The adventures and deeds of the life immediately preceding are recollected, after death, with even more clearness and completeness than during that life itself. The other disembodied souls read out the thoughts of the newly arrived one, and are thereby made cognizant of her virtues and of her vices. The cloak of hypocrisy cannot there shelter, as in this life, a hideous nudity. And inasmuch as they are there still moved by nearly the same passions as in the human body; inasmuch as there is among them both esteem and contempt, benevolence and aversion, friendship and enmity, nay even sexual love and rivalship; the consequence is that, on the whole, the most esteemed and beloved, and therefore the happiest, are the souls of the best men and of the best women: on the other hand the most detested, slighted, and shunned, consequently the most unhappy, are the souls of the wicked.

121. There is indeed sexual love even in the lofty regions of Paradise, though of a nobler and purer character than here below; but it is unattended by fecundity; nor is it subjected to all the restrictions which are necessary and therefore dutiful and holy in this life. This did Christ mean when stating that in Heaven "they neither marry nor are given in marriage."

122. In the beatifying bosom of God, you will clearly remember every thing that you did, or saw, or learnt, in all your previous migrations and metempsychoses; and you will even partake, in a dim manner and in a finite measure, of the very omniscience of the Deity in whom you are absorbed. But after we are come down from heaven, we temporarily forget what we saw there and in the preceding Cosmi. In the intervals between one migration and another, we recollect only the circumstances of our different lives in that Cosmos where we then are; and during each individual life we have no clear reminiscence but of the things seen, felt, and thought by us in that same life.

123. However, as each drop of water, though apparently colourless, has really a very faint shade of azure tint, which is made perceptible in the sea by the united effect of billions of drops, so the remembrance of a previous existence, obscure in every individual man, becomes jointly effective and clear in the whole collective body of mankind. What is the cause of the universal and constant belief of all nations and ages in the existence of souls separated from the body? Ay, what is the reason of the vain terrors that not only children but many grown-up persons of both sexes entertain towards spectres and hobgoblins? Why do even people who affect the greatest contempt and disbelief for ghost stories, listen, nevertheless, to them, with intense though disguised interest?

124. You say it is all through prejudice, weakmindedness and

bad education. So it is, for the most part: but is it only that? Do not confound the effect with the cause. Be not satisfied with superficial and common-place explanations. Dare to look this serious question in the face, and deal not with it as cowards do with accusations of cowardice, saying: it is not worth my while to take notice of it. On a dark night a Spartan soldier fancied that he saw a phantom threatening him. The soldier lowered his spear against the phantom, and cried: foolish soul! doest thou want to die again? The brave, in this matter, are not those who pretend to disbelief in spirits, but those who admit their existence, and yet do not fear them.

125. There is no example of any opinion which has engrossed the mind of all generations and yet has no foundation in truth. How can you then explain away the general belief of mankind in the existence of spirits separated from matter? For, the lowest as well as the highest minds have entertained such a belief. Homer, Plato, Aristotle, Cicero, Confucius, Dante, Newton, Leibnitz, Napoleon, Cuvier were spiritualists. It is only in the second and third rank of intellectual aristocracy that you can find atheism and materialism; not among the kings of science, or among the bulk of the people. The all but absolute unanimity of mankind in this instinct is the more remarkable as it is not in favour of, but against appearances. For, suppose the case reversed: imagine that although it is personally known to you that spirits exist, the mass of mankind believe the contrary. You could then easily explain the reason of their error. You would then say of men in general what I now say of demi-savans in particular, that they are unbelievers through ignorance; they admit only the existence of matter, because they neither see nor touch any thing else. It is very true that science and history supply a great number of fragmentary poofs that both God and minor spirits exist; and true it is also that all these fragmentary proofs, joined together, afford an argument of the completest and most irresistible evidence. Men of genius, and ordinary people perceive very well the force of that united argument; the mediocre savant is scarcely aware of it; because his synthetic power is below the average degree of mankind, for the very reason that his analytical power is above it. I liken him to dealers in bricks, lime and sand: they have plenty of building materials, but the humblest mason is a better hand, than they are, at constructing a house.

126. A higher and nobler faculty is required to understand the nature of spirits. Your modern demi-savant, in fact, denies the existence of spirits, nearly on the strength of the principle that caused his antecessor, the sciolist of the middle ages, to deny the existence of the antipodes; that is to say because he neither saw nor understood the thing. But now the fact is that, without seeing or professing to see any soul, yet, with scanty exceptions, all believe that there are human spirits separated from the human

body. How is this? Does it arise from a confused recollection of what we saw before coming here? Or is it because some real spirits, hovering in the air, exercise an obscurely felt influence on our minds? Is it because Divine Providence took its measures that we should entertain such a faith? It is from all these three reasons combined: or rather, Providence is the true moving cause; and it avails itself of the two other means, especially of the first, to effect its purpose.

CHAPTER XI.

Antiquity and extent of the doctrine of Migration.

127. There is scarcely an erudite man who does not know that Metempsychosis was a tenet of the schools of Pythagoras and Plato. This opinion, however, is of far greater antiquity than the era of either of these philosophers: it indeed appears to be almost coeval with the human race. According to Herodotus, the Egyptians were the first who believed in the successive passage of every soul into different bodies; but there was scarcely any ancient nation which did not profess the same belief. Greek and Latin poets sang of it, and the Druids taught it to the ancient Gauls and Britons, both as a religious dogma, and as a means of kindling their warlike courage. As to the east, the dogma of transmigration still holds there the deepest and firmest root. It is professed by the Chinese, the Japanese, the Mongols, the Thibetans, the inhabitants of the two Indian peninsulas; in short by more than half the present population of this globe.

128. The Holy Book which is the foundation of Christianity contains more than one reference to transmigration. In the two last chapters of Isaiah, God promises to create a new earth and a new heaven: here is the great palingenesis, or renovation of whole worlds. He threatens, in the Decalogue, to visit the iniquities of the fathers on the children, even to the third and fourth generation. Now this would seem a very awful decree, as much at variance with justice as any thing can be: but there is really nothing unwise or unjust in it, if we understand, by the different generations, the subsequent migrations of the same soul into different bodies, or her metempsychoses to successive worlds.

129. Malachi foretells the return of Eliah: and we learn by the New Testament what kind of return was meant. It consisted in the migration of the prophet Eliah's spirit into John the Baptist's body. The visible body of the Baptist, born of Elizabeth, was not the same as that of Eliah: but the soul being the principal part of man, it might be said with some propriety that John the Baptist was Eliah. So the grown man is said to be the same individual who was a child thirty years before; though evidently his actual body is a very different thing from what it was in the age of infancy. Therefore was Jesus Christ

warranted to say, speaking of John: "THIS IS ELIAS WHO WAS TO COME." When he also told Nicodemus: "*Verily verily I say unto thee:* UNLESS A MAN BE BORN AGAIN, *he cannot see the Kingdom of God,*" the principal meaning was the literal and not the metaphorical: he covertly but distinctly alluded to the migration of souls. The great dogma of resurrection, although chiefly relative to the general rising at the end of the actual world, is also allusive to the successive individual revivals by migration.

130. But, it may be asked: if the Holy Inspirer of the Bible really intended to countenance the dogma of metempsychosis, why did She not cause the writers to use a language less open to ambiguity, and disputation? I will answer by putting another question: why is there, throughout the whole of the Old Testament, scarcely a single passage clearly affirming the immortality of the soul? The reason for both these omissions is the same. The principal aim of the Old Testament, nay the main object of separating from all others the Israelitish people, was to elaborate, and establish the fundamental dogma of the Unity of God. Now a premature development given to the dogma of the immortality of the soul, would have been a stumbling block to the superstitious dispositions of that nation. They would have run into a sort of worship of the souls of their ancestors, and thence, by an easy transition, into polytheism. Do you not see what an immense pain it cost to the great Legislator, and to his successors, in spite of all their precautions, to keep the Israelites from idolatry? And what do you suppose was the reason of that extraordinary tendency of all the ancient peoples towards polytheism? Or should I not say of modern peoples, likewise? Three-fourths of the human race are still openly given to idolatry. Even the greater part of present Europe is addicted to idolatry. The worship of saints, in all its essential characters, is identical with the worship of the secondary Deities among the ancient Romans and Greeks.

131. The foundation of this erroneous tendency of the human mind does not lie in error, but in that little particle of truth which is common to the different systems of polytheism. All admit of One Supreme Being. This is the True and One God, whatever name be given to him. But in the intermediate state which I have described, the human souls did not see God, any more than we see him here. The vision of God is reserved to a higher sphere. In that intermediary existence, however, they saw Archangels, both good and evil; that is to say human souls with extraordinary powers, superior to the average of human intellectual faculties, in a much greater proportion than the stature of giants to that of dwarfs. The extremely confused but not wholly obliterated notion of that fact, which they bring down here, in their successive migrations, disposes them to polytheism.

132. But happily the dogma of Divine Unity took, at last, firm and indestructible root among the Jews. At the time of Christ's appearance in the land of Judæa, the minds of men were sufficiently ripe for his throwing out intimations concerning metempsychosis, though not yet enough so for speaking more explicitly. The essential part of the Christian faith had first to fight its way, and firmly to establish itself among heathen nations. The time has now arrived, when the fact of the transmigration of souls may be proclaimed, not only without danger, but with absolute advantage to the human race. I know indeed of no doctrine, with the exception of the most essential truths and precepts of Christianity, which is more calculated to render men confident in the goodness of God, and submissive to his law; to dispose them not only to make every effort to improve themselves, and better the material and moral condition of their contemporaries, but also to lay the foundations of a happier order of things for the future; knowing that they are likely to share all the chances of their posterity. Therefore Christ, speaking to his disciples in Palestine, said: "*I have yet many things to say unto you,* BUT YE CANNOT BEAR THEM NOW. *Howbeit when He, the* SPIRIT OF TRUTH, *is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak.*" Mahomet also said in his Coran: "*How is it that you are ungrateful to God? since you were dead, and He raised you up. He will hereafter cause you to die, and will again restore you to life. Then shall ye return unto Him.*"

133. The predicted time is come. God has mercifully disposed that this doctrine should now be announced to the western nations, purified from the errors which the East had mixed with it; as He will, before long, cause Christianity to be preached and embraced in the east, and all over the globe. To seal this dogma on migration with the signs of a heavenly revelation, He has been accumulating, during many ages, a host of wonderful coincidences, which have an especial bearing on this dogma, and which are to be found in the stars and planets of the Heavens; in the words and numbers of the Holy Bible; in the events and dates of history, sacred and profane, ancient and modern. These coincidences are not of the desultory kind that a trifling observer may pick up here and there; they form a great, united, admirable, and homogeneous system. Most of them have, hitherto, escaped notice, because they were like a document written in cypher, the key of which is unknown: but these coincidences may be subjected to the rigorous test of the calculus of probabilities; and it can be shown, to demonstration, that they are not the results of blind chance, but the intentional work of an Intelligent, Beneficent, and Supreme Power. In the absence of the advantages afforded by a superior mathematical training, every well constituted mind will be enabled to arrive at the same conclusion by the mere light of common sense.

CHAPTER XII.

The aerial Body.

134. Souls abandoning their visible body, at the point of death, are clothed with a much lighter and more delicate organism, yet resembling the form which the grosser body had in its youth. Its transparency is more comparable to that of elastic glass, than to that of air; for, the aerial body, though endowed with great elasticity, suppleness and elongability, is, nevertheless, far from having the fluidity and expansiveness of gas; in which case it could not be, what it is, a body of habitually permanent form. On the contrary its constituent parts, besides a mutual attraction and cohesion, are also endowed with a regular organisation, like that of the living body.

135. To distinguish different things by different names, I shall call *Psyche* what I have hitherto called the aerial body, reserving the name of *Spirit* to the immaterial principle of thought. Therefore in the departed souls the spirit is to the psyche, what the soul is to the visible body in the living man. In the metempsychosis from one planetary system to another, souls are in the state of spirit without psyche. There are also millions of beings, in the state of mere spirits, performing on earth the offices of heavenly messengers, or waiting for their own transmigration, or metempsychosis.

136. But where does the psyche come from? It is the invisible product of the visible living body. It is born with the visible body, and grows along with it, as every leaf of a rose, and every one of its capillary receptacles, begets and keeps within itself, its due portion of the fragrant essence. But the psyche does not decay with the decline of the grosser body; and when the latter dies, the spirit departs, taking his psyche with him, as easily as the insect, after having passed from the state of caterpillar to that of chrysalis, flies away through the air under the form of a beautiful butterfly.

137. The psyche has even a sort of virtual impenetrability, by which, when she comes into contact with a solid body, the aerial rebounds from the solid body, just as if it were a bladder inflated with gas. Nor does this virtual impenetrability prevent the psyche from passing through a mineral body, even a stone wall, if the soul chooses so to do, or from dwelling within the visible body, during life, or quitting it at the moment of death.

138. To understand how this can be, you should bear it in mind that the atoms composing even the solid bodies do not touch one another. I am not speaking, here, of the indivisible *monads* of Leibnitz and Boscowich: by *atoms* I simply mean the smallest *actual*, not the smallest *possible* parts of matter. The atoms of which I am speaking, are not actually subdivided; though, having a finite volume, they are geometrically, but not physically

susceptible of an endless division. The *vacuum* of the pores in any existing body, be it solid, liquid, or aeriform, far surpasses, in extent, the whole space occupied by its elements. The cohesion is still maintained, among molecules which do not mutually touch, by a combination of the molecular attraction, which is in the inverse ratio of the fourth power of the distance, with the molecular repulsion, which follows the inverse ratio of a higher power of the distance.

139. Now imagine a complete army of soldiers, drawn up in regular battle array, on a vast plain. This army, in its integrity, is surely impenetrable to any other body of men, except to a stronger army, which may succeed in overpowering it. Nevertheless the Generalissimo might command that, every common soldier remaining in his place, all the officers, from the generals of division down to the sergeants and corporals, should march forth from their ranks, and occupy another space of ground, keeping there the same order and the same respective distances as they did in the whole army. These officers, in their new position, would form another army, bearing a certain resemblance to the one of which they were the commanders. What now remains of the formerly complete army is no longer an army, but a mob. There are still individual lives, but as a whole it has ceased to live. It will soon fall into absolute and visible dissolution. But the collection of officers is indeed an army, still, though a much weaker one; for, it has a perfect organisation, and the commander-in-chief can move them as easily, and even more easily, than he could move the complete army when it existed. Now the complete army is the *living man:* the soldiers without their officers are the *dead body:* the officers separated from the soldiers are the *Psyche;* and the commander-in-chief is the SPIRIT.

140. To follow up my comparison, suppose that the Generalissimo, at the head of his thin army of officers, should, after his soldiers being dispersed, dare openly to attack an army, equal, in all respects, to the one which he formerly led; it is very easy to foresee the result. It could only be by friendly persuasion, or deceitful stratagem, that he could move that army. In like manner departed souls can act upon you, by exercising an influence over your thoughts, or over the thoughts of other living beings, which, in their turn, shall act upon you. And even this influence, which they can exercise on the mind of living beings, is wholly external; as you can raise or lower the mercurial column in a thermometer, by bringing near it a burning coal, or a piece of ice. The spirits endeavour to warm and brighten your mind when it is occupied with ideas favourable to their devices: they endeavour to cloud and perplex your mind, when your thoughts are in the opposite direction.

141. Be not dismayed, for all that. Only take care to come to your conclusions and decisions by seeing your way to them clearly, according to reason and common sense. If a number of

wicked shadows should conspire against thee, and be too strong for thy unassisted individual powers, a counter-coalition of good souls will defend thee. Best of all, there is on high, to protect thee, a Power infinitely stronger than all angels, devils, and men, put together.

142. In Him put your trust: Him alone invoke. If you deserve it, He will carry you victoriously through any ordeal. Do not, however, presume on any outward appearance of heavenly protection even when such protection is most real and effective. If you have previously formed a reasonable and honest resolution, stick to it firmly and unwaveringly. If the case be new to thee, and thou art at a loss to know which of the two roads to follow, the one on thy right, or that on thy left, take counsel, quietly and thoughtfully, with thy own reason. When heaven does not more clearly speak in its own language, follow the dictates of the universal reason of mankind: failing that, heed the advice of persons wiser than thyself; in every case put also an honest and moderate trust in thy own individual judgment.

143. Resist strongly the beguilements of appetite and passion, whenever they are in opposition to Duty and Reason. Let DUTY always prevail over pleasure and interest. Even among pleasures and interests, prefer a distant but greater to a nearer yet smaller one.

144. But beware of being inflated with pride, on account of thy individual reason; or even of the collective wisdom of thy race. In the first place you should reflect that all your faculties are the gratuitous gift of your Creator: and secondly I reveal to you this great and hitherto unknown fact: that HUMAN REASON *itself is a channel of* DIVINE REVELATION. I do not mean only what I have already told you, that Mankind is a collective Prophet: but here I mean also and especially to say that the best thoughts of your own individual minds, are often the effect of a divine Inspiration, without your knowing it. You will see many confirmations of this truth, in the second part of this book, MIRANDA; where it will appear, among other wonders, that the greatest poets were really inspired; for, the very numbers of verses composing their poems, and the different parts thereof, present such striking relations to one another, that they cannot be considered accidental, or the result of the poet's industry. Poetical inspiration has been, hitherto, regarded as itself a mere poetical fiction; but now it turns out to have been a real fact. The discoverers of the useful arts, and of great scientific truths, were also inspired: but the way in which inspiration influences the mind of men of genius, as also, now and then, of ordinary persons, is through the apparently spontaneous working of their natural faculties.

145. Never call upon the departed souls, to hold intercourse with you. Angels themselves are prohibited to interfere with us, save in some exceptional cases, especially to counterbalance the undue interference of the wicked souls. And the two-fold

prohibition is very wise; for, the average notions of the departed souls are generally in arrear of those of the living. Therefore the unnecessary meddling of even the good departed souls in our affairs would be likely to prove mischievous rather than otherwise; for, the destiny of human society is continually to go ahead.

146. But to communicate with the land of the dead has become, in consequence of that prohibition, still more dangerous than before. Had it not been for the interdiction, you might have hoped to hold intercourse with the souls of the good and the great. If now you are so foolish and wicked as to practise incantations of any kind, either no spirit at all will answer your call, as is most likely, or it will be responded to only by the souls of your personal enemies, or of the general haters of mankind; and the least mischief which they can cause to you is to make you their laughing-stock. The Endor Witch deceived Saul. The abominable order to slay all the Amalekites, man and woman, infant and suckling, had been from the priests alone. God was angry for the destruction of the people having been effected, not for the king's having been spared.

147. With regard to the past generations, the fruits of whose labours we have inherited, more especially as to the heroes who left us glorious examples to follow, and the men of powerful intellect who opened to us new paths to tread upon, feelings of respect and gratitude are due to them on our part. The debt of gratitude to our ancestors, let us repay by leaving the world, for their migratory return, in a better state than we received it at their hands.

148. It is but meet also that we should entertain a temperate, pious, and affectionate recollection of our departed personal friends and relatives: do not, however, think too much even of them. The departed soul is bidden to remain near the scene of mortality as long as it is necessary for her to see that her lifeless body may be properly committed to the earth. After that moment, she is free, and in most cases commanded, to hasten her journey to distant regions, either on this earth, or on our satellite, or elsewhere. Wherever they are, say of them, as well as of the whole population of departed humanity, PEACE BE WITH THEM. Beyond that, have nothing whatever to do with the dead. When Christ said: "*Let the dead bury the dead,*" he meant this: let them take care of themselves, and do you take care of yourselves, and of one another.

149. I will not, however, leave this subject, without saying something more explicit, concerning one of the most beautiful traditions of the Roman Church, according to which an angel is deputed by God to the guardianship of every living man. There is a foundation of truth not only in this, but even in the Pagan tradition that every one is attended both by a good and by an evil genius. In reality two human souls, separated not only from the grosser body, but even from the psychical envelope, are appointed to every living person. In ordinary human circumstances they

are to leave their pupil to himself, and let common chances take their course: but, in extraordinary emergencies, they are ordered to enlighten his mind, to strengthen his good and counteract his evil tendencies; and to remove dangers which his ordinary strength would not enable him to surmount. They are also the ministering mediums of the decrees constituting that part of every man's lot, which is independent of his free will. Unhappily men are still men, even when raised to the angelic state; and their mission of watching over the welfare of their living brethren is often performed with such negligence or perverseness, as to accumulate on their own heads a most terrible responsibility. The object of the guardianship is nevertheless essentially good, and in most cases attended with beneficial results.

150. How, then, can an evil genius be deputed to such a mission? No one of the guardian angels, no human spirit, in short no possible being, is utterly bad. The guardian angels are even chosen among the best human spirits: but as one of the pair is more benevolent to the protected person than the other, the former is comparatively called the good, and the latter the evil genius. Truly among any number of different beings, and in every being physically or ideally complex, we can always distinguish two parts; and if these two parts are not perfectly equal in every possible respect, one is surely better than the other, even if both be good; and then the better of the two must be considered as representing, in that particular case, the PRINCIPLE OF GOOD, and the other as representing the PRINCIPLE OF EVIL. This is the logical foundation of the great dogma of the Zendavesta, concerning the eternal rivalship of OROMASIS and ARIMANES. In the whole of existing things, God is both absolutely and comparatively the principle of Good: the material Universe is the principle of evil; not that it is an evil thing in itself, but because it is so in comparison with God.

151. Of the two guardian angels appointed to every human person, one is generally of the male, and the other of the female sex. Now as the sympathy between the different sexes is a law from which not even spirits escape, as, moreover, in the economy of Providence, offices are allotted to such agents as are naturally best suited to them, and lastly as every man who is born is apportioned not only with a favorable destiny, owing to the gratuitous Divine goodness, but also with an unfavorable one, owing to the man's misdemanour in an anterior life, so the fulfilment of the gracious part of our destiny is intrusted to the care of the angel of the sex different from that of the living person; and the contrary part of our destiny is intrusted to the angel of the same sex as ourselves. It therefore happens that, for a man, the female guardian angel is the good genius; the male angel is comparatively the evil genius: for a woman, on the contrary, the male guardian angel is the good, the female angel is, by comparison, her evil genius.

CHAPTER XIII.

The twelve Consentes.

152. Christians, you are but a small portion of the human race. For your being possessed of the purest and holiest of all the forms of Religion that ever were on earth, you should prove your gratefulness to God by obeying the precepts of Christ: but you are wrong to fancy that you are the only objects of his benevolence. Had the Almighty been capable of leaving altogether to themselves all the men that have been and are on earth besides you, it would be an unreasonable conceit on your part, to suppose that He takes a paternal care of you. He is equally the Father of all men. He has graciously unveiled great truths to you; but ye have also added your own errors to those truths; the proof is in the disagreements and dissensions that exist among you. Do not imagine that the errors of other nations, ancient and modern, are not, in their turn, redeemed by some especial glimpses of Truth Divine.

153. The capital error of the Greeks and Romans, concerning the so called minor Deities of Olympus, consisted in paying to them religious honours; but they were not mistaken in the belief that there are powerful spirits, charged in an especial manner by the Supreme Deity with promoting the progress of navigation, of the mechanical trades, of the fine arts, of agriculture, and of other useful avocations. Whether we give to such spirits the name of Genii, Angels, Archangels, Saints, or even *Divi* or *Dii* in the ancient sense of this word, it is of little consequence; provided we do not call them Gods in the modern sense of the august word GOD; and provided we understand well that these secundary beings are not to be worshipped in any way, or under any name whatever.

154. God suffered the errors of the Pagan religion to be entertained for many ages, by the nations which He made his favourite instruments in the development of civilisation, the Egyptians, the Assyrians, the Greeks and the Romans, for the sake of the truth which was mixed with those errors in their creed. The honours rendered on earth to the different nominal Deities, were corrected in Heaven by being accepted as honours paid to the different attributes of the only true God, One, Infinite, and Eternal.

155. As to Jupiter, the case is substantially different from that of the other Pagan Deities. JUPITER is but one of the many names of the Almighty. The analogy of the word JOVE with JEHOVA, the most revered of all the names of the Lord among the Hebrews, is not casual, but providential. You have as little reason to condemn the Romans for worshipping Jupiter, as a Frenchman would have to condemn the English for worshipping a Deity called *God*, instead of DIEU. But now I reveal to

you this fact: that besides JUPITER being the abstract name of the Almighty in his spiritual immensity, it was also the individual name of one of his human incarnations.

156. The man who was born in Creta under the Greek name of *Zeus*, and whom the Latins afterwards called *Jupiter* in the nominative, *Jovem* in the accusative case, was the initiator of the Greek civilisation. He instituted tribunals, he was a wise and good as well as a powerful King, he freed extensive regions from robbers, and conferred other benefits on men. Therefore they conferred on him divine honours after death. They were wrong in their way of reasoning: for no human exploit can deserve a religious homage: but they were right by instinct and inspiration: for, that man, Jupiter of Crete, was no simple man. He was one of the previous incarnations of CHRIST. Therefore Dante said:

" O sommo Giove,
Che fosti in terra per noi crocifisso."

He was the SON OF GOD; eternally One with his Father, and with the Holy Ghost.

157. The eleven most powerful human genii, inclusive of Jupiter, were known to the Romans under the improper name of *Dii majorum gentium*, the Gods of the great nations; and under the less improper one of *Consentes*. The twelve Consentes have subjected themselves to the universal law of metempsychosis and migration; and when they actually animate human bodies, they are undistinguishable from ordinary men, except in so far as by their actions they often show themselves what, in common parlance, are now called men of genius; and sometimes also some extraordinary circumstances take place about them, which point them out to mortals as especial envoys from Heaven. The migrations of the Son of God I distinguish with the more dignified name of INCARNATIONS: those of the eleven minor Consentes with the Indian word *Avatar*.

158. The most important of the forty-nine Incarnations of the Son of God is the one in which He had the holy name of JESUS CHRIST. The eleven minor Consentes begged to be born as poor men and women, about the same time, in order to have the honour of ministering, in different capacities, to Christ, and of co-operating to his great mission. I subjoin a table showing different names of each of the Consentes.

159. The scale of the power of the six male Consentes is the same as in the table, and in accordance with the order of magnitude of the six visible planets Jupiter, Saturn, Venus, Mars, Mercury and the Moon; the more powerful Consens answering to the larger planet, though not with the same proportion. The six female Consentes were originally helpmates, in the regions of Psyche, to the male Consentes with whose names I have respectively coupled theirs in my table. Afterwards, Vulcan divorced from Venera, on account of her loves with Mars; and Minerva divorced, for the same reason, from Mars.

160. THE XII CONSENTES.

Greek name	Latin name	Attribute	Christian name	Name preferred in this book
Zeus	Jupiter	The govern. of Hea. & E.	CHRIST	EMANUEL
Hera	Juno	Marriage	The Virg. Mary	Emma
Poseidon	Neptunus	Navigation	Saint Peter	Neptune
Hestia	Vesta	The hearth	Saint Elisabeth	Vesta
Hephaestos	Vulcanus	Metals	Saint Joseph	Vulcan
Aphrodite	Venus	Love	S. Mary Magd.	Venera
Ares	Mars	War	S. John the B.	Mars
Athena	Minerva	Science	Saint Martha	Minerva
Hermes	Mercurius	Commerce	Saint Paul	Mercury
Demeter	Ceres	Agriculture	S. Mary the wife of Cleopas	Cerera
Apollon	Apollo	Poetry	S. John the Ev.	Delius
Artemis	Diana	Hunting	S. Mary the sister of Lazarus	Delia

161. In a strict sense, the distinction of sexe can only exist in the visible body and in the psyche; yet even in pure spirits there is an inborn disposition answering to the difference of sexes, which makes me give to them, for distinction's sake, the name of male and female spirits. The sexuality of spirits is something analogous to the difference of the vitreous and resinous electricities, which attract one another. Spirits more often migrate into bodies of their own sexe; but sometimes also into bodies of the opposite sexe. To avoid confusion I have adopted a rule of invariably and exclusively ending in *a* the proper names of female spirits and of female migrations. For instance I call *Emma Dida* the Carthaginian queen *Dido*; being a female avatar of the female Consens Juno. The Roman who went from the plough to the dictatorship, I style *Cerera Cincinnatus*, to point out that he was a male avatar of the female Consens Ceres.

162. I will give a complete list of the forty nine incarnations of Emanuel, from Adam the first to our days; and a list of the avatars of the eleven other Consentes from Adam the third to us. I shall also state the historical migrations of other human spirits, who represent in some manner what the Romans improperly called *Deos minorum gentium*, but more properly *Indigetes*.

163. To mark the identity of the spirit of a Consens through his successive avatars, I shall generally place, before the name pointing out the individual life, the name of the Consens, belonging to all his different lives, in this wise: *Neptune Themistocles*; *Neptune Nelson*: *Mars Alexander*; *Mars Napoleon*. With regard to the Indigetes, I will take the name of some one of their

individual lives, and prefix it to the names of all the other individual lives of the same spirit; for example: *Kossut Corvin* (meaning Matthias Corvinus King of Hungary, a previous migration of Kossuth;) *Kossut Mirabo* (meaning the French revolutionist Mirabeau;) *Kossut Kossut* (meaning Louis Kossuth, the Hungarian leader).

CHAPTER XIV.

Emanuel Adam the First.

164. Emanuel conceived, calculated, and elaborated the sublime scheme of the present Cosmos, in his highest sphere of Divine identity with the Father and with the Holy Ghost. The Father approved it, and commanded it to be carried into execution. Therefore Emanuel descended to a lower sphere, there to set his own hands to the great work, under the supervision of the Father, and with the assistance of the Holy Ghost. Billions of Angels, who were afterwards to be men in this same Cosmos, worked obediently and intelligently under Emanuel's orders; their labours being divided and subdivided with a most admirable and gigantic organisation.

165. When the frame of the whole Cosmos was accomplished, and its crowning perfection, man, was only wanting, Emanuel, by the process of creative development, made a human body on the planet Venus, and animated it with the eminent human spirit Neptune. He also made on earth two cows, which he animated respectively with the spirits of Vesta and Venera. Each of these two female genii considered it as an honour, for the time, to be born under the form of a lower animal, well knowing the holy and glorious office which those two humble animals were to perform. It is not without reason that the Indians regard the cow as a sacred animal. Neptune was destined to live on the planet Venus in a miraculous manner, and only so long as it was necessary to allow the germs to be taken from him, which were to originate all human bodies on the Earth, and subsequently on the other planets of the present Cosmos. God the Father took from him two human germs, blessed them, and gave them to the Holy Ghost. She carried them down to this Earth.

166. Emanuel, in his Divine nature, fills the whole immensity of the boundless Universe. When, however, the two human germs were brought down to the Earth, He miraculously concentrated and concealed in one of these germs such portion of his Divinity and immensity as filled the vast expanse of this Cosmos. At the same time the eminent female spirit Emma concentrated herself in the other human germ. After nine months and seven days, both of them were born. Emanuel was Adam, and Emma was Eva.

167. As I said before, the place of their nativity was the island

of Meroe, in the upper part of the Nile. This region, also called Ethiopia by the ancients, is naturally one of the most fertile and lovely tracts of land on the face of this planet. Milk, eggs, dates and other fruits, supplied an unstinted and wholesome nourishment to Adam and his family; but the canals, now choked up with sand, show that the Ethyopians, at a later yet early epoch, practised the arts of irrigation, and consequently agriculture. Their pyramids and colossal statues exhibit to the astonished traveller other proofs of their early civilisation. A testimony, more honourable to them than any material monument, consists in the ancient tradition that they were long-lived, and the most just of all mortals. The very name of Ethyopia has been providentially mentioned in the second chapter of Genesis, as an intimation of the fact that it was the cradle of the human race.

168. Being the only two individuals living, Emanuel Adam and Emma Eva were virtually wedded to one another on the very day of their birth. Their actual marriage, however, took place when they entered upon their sixteenth year. Adam was a brown, tall, and handsome youth, with features nearly but not perfectly resembling those which may still be observed on the Ethyopian monuments, and among the modern Abyssinians.

169. Before entering the germ from which he was born, he had left his orders and instructions to the Angels, to the effect that, by a continuation of the development process, his descendants should gradually assume the characteristics of the different varieties of the human race, the best fitted to the climates and to the state of society in which they were respectively to live. The earliest developed was, accordingly, the Negro race, it being the one that could best bear a state of primitive life between the tropics.

170. The book of Moses unites the stories of the three Adams as if they were those of one individual. The two first chapters relate to Adam the first, the immediate founder of the black variety of mankind; the one of whom I am speaking in this my chapter. The remainder of Genesis contains the history of Adam the third, or white Adam, as well as that of his descendants. Adam the second, or red Adam, namely the founder of the human variety comprehending the Americans, and the yellow Mongolians, is intimated in the Bible by the very name of *Adam*, the ethymology of which is *red earth*.

171. Happily there was no fratricide in the first human family. Cain, who committed that horrid crime, was the son of the third, not of the first Adam. The sons of the first Adam, on the contrary, all survived their parents; and, when Adam died, he imparted his farewell benediction to more than one thousand of his mourning descendants.

172. So great and rapid a multiplication of the human race was partly owing to poligamy. It has now become a fixed rule of nature that the two sexes should nearly balance each other in numbers: polygamy is therefore forbidden among Christians, as it

was among the Greeks and Romans; and should be equally forbidden everywhere. But in the period of time from the first to the third Adam, the laws of nature were not yet irrevocably fixed; the hands of the Creator being still at work. The creation of black and white Adam marked, respectively, the evening and morning of the last day of creation. In order to hasten the propagation of the human race, God caused, during that epoch, a greater number of women than of men to be born. Taking one with another, every woman gave birth to four male and eight female children. It therefore became not merely lawful but obligatory, for most men, to marry, each of them, two women. In consequence of this, the fifth generation, a part of which was seen by Adam, numbered nearly two thousand men and four thousand women; or six thousand persons in the whole. If monogamy had been the law, even supposing six boys and as many girls to be born of every woman, the fifth generation would not have been composed of more than 2592 individuals, instead of six thousands. The naturally evil consequences of marriage between near relatives were then providentially prevented. In our days such alliances should be avoided, because they have a tendency to cause a physical degeneracy in the individual offspring, and to disturb the holiness of brotherly love in all families.

173. Next to the procreation of the whole race, the greatest benefit conferred by Adam on his descendants, was the invention of articulated language. Philologists of the same intellectual character as those who imagine the Iliad to be the work of many Rhapsodists, fancy that all languages, even those magnificent and admirable systems, Arabian, Hebrew, Armenian, Sanscrit, Greek, Latin, were the spontaneous growth of national development. So they were, but only in part, and in their accessory peculiarities: the foundations, as well as the design and architecture of the whole fabric were, in each case, the work of a man of genius. The example of all the modern languages, compared with their ancient stocks, shows that popular usage, so far from being able to raise a complicated grammatical edifice, tends inevitably to smoothe away, to confuse and obliterate that beautiful and useful system of inflexions in which the grammar of the ancient languages consisted. These philologists talk of the natural tendency of mankind to utter articulated sounds. The barefooted boy has also a tendency to impress the form of his foot on the dust, or to make marks on the ground with his fingers. Will then philologists say that printing and writing, instead of being the inventions of two men of genius, were successively brought about by thousands of men, one of whom found how to print or write the left-hand line of A, another the right-hand line, a third the transverse bar, and so forth? Yet to invent articulated language was much more difficult than to invent writing: as the invention of writing was more difficult than that of printing.

174. At first Adam exchanged his thoughts with Eva by

glances, by gestures, and by inarticulated cries. Little by little he found out the utility of varying those cries, and of affixing conventional meanings to different modifications of the human voice. Even an ordinary man, under the same circumstances, might have arrived at the same discovery. But Adam was a man of genius. He was more than that: he was EMANUEL. He elaborated in his mind a whole system of language. A magnificent system, with words for all the principal objects of nature, and for all the primitive wants of social intercourse. Nor was this enough for him. The happy conception struck him of making the same word, by different inflexions, express different shades of the fundamental idea associated with it.

175. Like all men of genius, he was endowed with superior powers both of mental analysis, and of mental synthesis. First by repeatedly trying different openings of his throat and mouth, and different motions of his tongue and lips, he fixed in his memory and practice the sounds of five vowels, and the articulation of seventeen consonants. Every word was to consist of a distinct combination of these twenty-two elements. Eleven of these elements, among which were the three vowels *e*, *i*, *u*, were exclusively reserved by him to form the roots of all words; every root to be composed of three such letters. They are, therefore, called, by orientalists, radical letters. He formed in this wise, 1331 roots. These were to express all the animals and plants known to him, all the other most conspicuous objects of nature, and the most important and fundamental thoughts, affections, actions, and mutual relations of man. Of the eleven other letters, the two sonorous vowels *a* and *o* were to be joined to the radical letters, when necessary, to render the whole word pronounceable; and more or less euphonious and emphatic, according to circumstances: and both these two vowels, and the nine remaining consonants, were employed to form a rich variety of inflexions by which the gender and number of the noun, the person, tense, and modality of the verb were harmoniously expressed; or new roots composed, by a combination of these servile letters with the exclusively radical letters.

176. In all the inventions which Emanuel brought to light in his successive incarnations, you can always notice not only a bold originality and an eminent utility, but also a sort of ideal beauty and symmetry; as in this ingenious scheme of a language, founded upon a system of triliteral roots and on the distinction of eleven radical and eleven servile letters. As it was to be expected, the purity and simplicity of the system has lost something, in passing from the original Ethiopian, spoken by Adam, to the later Ethiopian, and the other Semitic languages known to modern scholars; yet the traces of the primitive beauty and symmetry are still very remarkably extant. Hebrew, though in some respects not the purest of the Semitic languages, yet preserves with exactitude the symmetric distinction of eleven radical and eleven

servile letters, as instituted by Adam. Genesis says that "*whatsoever Adam called every living creature, that was the name thereof*," meaning that the name was radically the same as in the Hebrew language, in which the book of Genesis was written.

177. That the systematic distinction of the radical and servile letters was essentially inherent to the common stock of the Shemitic languages, cannot be doubted. This is one of the cases where the theories of the calculus of probabilities are of the easiest application. Let us take, as an example, the triliteral root *n s r* of the Arabic verb *nasara*, he aided. Among a great number of grammatical derivations from this root, the Arabian says: *nasaret*, she aided; *nasarta*, thou, man, aidest; *nasarti*, thou, woman, aidest; *ansoro*, I aid; *tensorani*, both of you aid; *letensora*, let them aid; *onsaro*, I am aided; *ionsaruna*, they are aided; etc., etc. If this conjugation had been formed by as many men as there are words, what is the probability that any one of them would take his additional letter from a given half, say the *servile* part, of the alphabet, instead of from the other half? It is 1 : 2. What is the probability that he would also take the second additional letter from among the eleven servile letters? It is again 1 : 2; but the joint probability that both letters would be servile letters, is 1 to 2 by 2, or 1 to 4. Suppose 1000 roots, each with 20 modifications, and two additional letters to every modification. The probability that all the occasional talkers who are to form the language, will take these 40,000 additional letters from the same part of the alphabet, is 1 divided by the 40,000th power of 2; which is a number expressed by more than 12,000 figures. We have made arbitrary suppositions, favourable to the simplicity of the calculation: if the calculation were more closely related to the real case, the denominator of the fraction would be considerably different from the above mentioned number: but it would, at all events, be most enormously great, and utterly baffling the grasp of human imagination. In short, it is perfectly absurd to suppose that one highly intelligent mind did not plan the whole system of the Semitic languages.

178. The fact is that although Adam carried out that plan on earth, he had previously conceived it in heaven. This is the reason why the passage of Genesis, where the invention of language is reported, is so worded as to make it appear that Adam invented language before the creation of the woman. But Eva was indeed present when Adam, as a mortal man, was revolving that admirable plan in his mind, and trying its application with his own mouth. To say all, she even laughed at him oftentimes, for his passing whole days in uttering strange sounds, which she did not understand. This has been the lot, since then, of almost every great discovery; to be at first derided, even by those who were afterwards to profit by it. Eva was soon made alive to the advantages of speech; and she not only learnt it, but assisted Adam in teaching it to their children.

179. The religious sentiment is naturally implanted in all men; but it was providentially stronger, than it is now, in the early ages of humanity: because reason and education can now in some measure supply that noble and holy instinct. Even in their adolescence, Adam and Eva often prostrated themselves to the ground, in silent adoration. After the invention of speech, one of the first uses that Adam made of it, was to compose a sublime hymn to the Almighty. He sang it in chorus, with his wife and his children, on the morning of every seventh day.

180. Adam made other useful inventions. He shaped out vases of clay kneaded with water, and dried them in the sun. These vases were found highly serviceable, mainly to fetch water from the Nile, and to keep milk and fruits. He also made houses with wooden trunks, branches, and sun-burnt clay. His first-born son, Vulcan Cainan, made a town in the place where Adam and Eva were born, according to a plan traced by Adam himself; but he called it, from his own son's name, Canoc. The same is called the city of Meroe by Greek and Latin writers.

CHAPTER XV.

Emanuel as a Smith.

181. The main objects of all the Incarnations of the Son of God are to identify himself, more and more, with humanity; and to save men, by his voluntary sufferings, from the greater part of the punishment due to their crimes. These two ends might be obtained by Emanuel living on Earth even as an ordinary man, undistinguished from others by any outward mark of individual greatness. There is, however, a distinct and especial, though secondary, object for every one of his incarnations: each time to confer on men some new benefit, calculated greatly to advance their social welfare. Therefore does he appear in history, under different names and circumstances, as the leading Personage of Humanity. Take any one of his successive lives: his contemporaries generally failed to acknowledge him as a great man; but his posterity soon found out that he really was the greatest man of that epoch.

182. Mediocrity is fond of thinking that the most important inventions were made accidentally: for, every one is fain to imagine that he might as well have made them, if he had only been favoured by circumstances. What is true is that a discovery is often arrived at, without its nominal author having sought for it: but it is not an accident, for all that. A man of genius is the instrument, Providence is the true author.

183. The especial object of Emanuel's second incarnation was to teach men the usages of fire and iron. Scarcely four years had passed since Emanuel died under the name of Adam, when he was born again, to bear the name of Orion. The human ancestors of

Emanuel Orion were, reckoning upwards, Delius Maaleel; Mercury Enos; Mars Canoc; Vulcan Cainan; Emanuel Adam the first.

184. There are, in the fourth and fifth chapters of Genesis, two parallel genealogies: *Adam; Cain; Enoch; Irad; Mehujael; Methusael; Lamech:* then *Adam* again; *Seth; Enos; Cainan; Mahalaleel; Iared; Enoch; Methuselah; Lamech.* It is obvious that all the names of the first line are reproduced in the second. The coincidence cannot be casual; but the supposition that either set of names derives from the other, must be rejected. The blessed line of Seth would not choose to borrow its names from the line of the accursed murderer Cain. Nor can the converse supposition be entertained; for, every name, except only one, in Cain's line, is anterior to the corresponding name in the line of Seth. You can now understand that both the above sets of names, belonging to two different lines descended from Adam the third, were taken from one set of names belonging to the first-born descendants of Adam the first.

185. The name *Orion* is a greek form of the Shemitic name *Irod* or *Iared.* Emanuel Orion was, according to tradition, a very handsome man of gigantic stature, and a hunter of wild beasts. In fact the chief pursuit of his youthful years consisted in chasing crocodiles, and killing them with a long and very heavy club. The crocodile, a living specimen of that class of huge creatures which tenanted the earth previous to the appearance of man, had been providentially removed from the neighbourhood of Meroe during the life-time of Adam; but had now began to make itself terrible to his descendants, having swallowed up some men alive. The popularity gained by Orion, through his daring exploits, was so great, that mankind elected him King for life, according to the half patriarchal, half democratic constitution bequeathed to them by Adam. His election to the supreme magistracy was even favoured by an apparently superstitious, yet truthful notion which had got hold of the minds of his contemporaries; that this august and benevolent giant was Adam himself, who had risen from the dead.

186. One day a meteor set fire to a forest. Providence, which had lit up the fire, caused an antelope to be burnt to death by it, near the forest's edge. Orion having tasted a piece of the roasted meat, found it to be desirable food. Others also ate of it, with that avidity and keen relish which men experience for animal food, when they have been long deprived of its use. Orion reflected that animal food would in fact be a precious resource for his people; for, since the death of Adam, they had begun to run short even of fruits, and, at times to feel the pains of hunger. He, therefore, planned an institution which should insure the perpetuation of the benefits of fire. Large vessels of dried clay were filled with burning coals taken from the forest, and carried to three principal places of the island; there to set on fire dry leaves, and,

through them, large piles of wood. A sisterhood of young women, presided over by Orion's wife Vesta-Hestia, kept the fire burning day and night. From the hearth of the Vestals it was conveyed in smaller vessels to private dwellings. A brotherhood of young men, presided over by Orion's brother Tubalcain, supplied the Vestals with fuel. This Tubalcain was an avatar of Vulcan, one of the twelve Consentes: and the latin name Vulcanus, itself, is a derivation of the Semitic word, Tubalcain.

187. Adam had himself practised, and taught his children, the easy arts of pastoral life, for the sake of milk to drink, and skins to make tents with. It now became possible to turn quadrupeds to still greater account, by feeding on their flesh.

188. The very means of which Orion availed himself to take the fire from the burning forest, put him on the track of other important inventions. He was led, step by step, to the invention of fire-burnt pottery, of fire-burnt bricks, of mortar, and of kilns. By another providential event, he was soon led to another great discovery.

189. Vulcan Tubalcain had gathered, for the use of the Vestals, an enormous heap of dry branches, on a spot of ground under which lay an iron mine, and near a heap of lime. A small volcanic eruption raised a quantity of iron ore, mixing it with the lime and with the wood, and inflaming the latter. After the conflagration had subsided, pieces of what was thought to be a stone of unexampled hardness and heaviness, were found among the charcoal. It was in fact nothing but iron. By a providential combination, a portion of the molten metal had taken the form of a long, bent rod. One end of this rod was cooled with water thrown over it, while the other end was still red hot. Having taken the cold end in his hand, Orion remarked that the other end was flexible. The form, however, not being satisfactory to him, and having observed that the metal hardened as it cooled, he put the thicker end in the fire again, then placed it on a stone, and beating it powerfully with another stone, he shaped it into a new sort of club, stronger and more commodious than any which he had ever handled before.

190. By the progress of his experiments and meditations, he invented successively the hammer, pincers, and bellows; then the blasting furnace, and the arts of digging the ore out of the ground; of turning it into cast iron, and the cast into wrought iron. During his experiments, he worked heartily as well as powerfully with his own gigantic arms; but, having brought these inventions to a sufficient degree of perfection for the early wants of humanity, he left the especial charge of that important department to his brother Vulcan Tubalcain.

191. The territory of Meroe, in Africa, was placed between the Nile, its principal tributary the Astaboras, and a secondary offshot, which put the two great rivers in communication at a great distance above the point of their principal confluence. The length

of the island, according to Strabo, was 3,000 stadia, or 300 geographic miles; its breadth one third of the length. The minor stream, however, on the south of the island, was sometimes fordable during the dry season. Now, not only had crocodiles begun to infest the shores of the island, soon after the death of Adam, but in the reign of Orion, lions, tigers, leopards, and other ferocious quadrupeds had entered it, and were making sad havoc of the cattle, sometimes even of human creatures. Orion, having armed all his grown up people, men and women, with pikes, made a general *battue*, which lasted more than one month. This was in the season of the overflowing. He marched from the northern to the southern extremity, in one line, which extended across the whole breadth of the island; and thus cleared it completely of every wild beast they met with in their progress. No man without an inventive and organising genius of the first order, would have succeeded, with such elements, in such an enterpise. His chief assistant, in preparing and carrying it out, was his younger brother Mars Ares.

192. This was the first war waged on earth, and it was the holiest of all. It resembled no other war which has since then stained the earth with blood. It was no fratricide strife of men against men; but the whole of humanity was on one side; thousands of wild animals, lions, tigers, leopards, panthers, hyenas, were on the other side. We have always a right to destroy beasts of prey, or others, for our self-defence, or for our support; such right was more incontestable than ever, when the beasts had invaded the holy island set apart for the cradle of mankind. The army of beasts was invisibly headed by the Devil; the human army was visibly led by the Divine Founder and chief of humanity, even Emanuel himself. Men fought in the first rank; women in the second rank, every one of them near her husband; the children, with the flocks and herds, followed in the rear. The example of their husbands before them, and the love of their children behind them, rendered even the weaker sexe as courageous as lionesses. The most dangerous, but most decisive part of the campaign, was at the end of it, when all the wild beasts were densely crowded in the southern corner of the island. There they were all either captured, slain, or drowned.

193. Events that take hold of our imagination are longer and better remembered than those which simply appeal to our reason. Therefore it is that, in the traditions of Antiquity, Orion has left a feebler trace of his greatness as an inventor and an artificer, than as a mighty hunter. The appreciation, however, of his benefits was so great, on the whole, among the ancients, that they gave his name to the brightest of all constellations.

194. Hear now the return of his benefits that Emanuel Orion exacts from a more enlightened posterity. Be kind not only to one another, but also to poor brute animals. You may take their lives, and keep them in a state of servitude, when

necessary: but beware of cruelty and tyranny, even towards them. They are the work of your own Creator. He protects them under their present form, and will one day raise them to a higher destiny.

CHAPTER XVI.

Emanuel as a Carpenter.

195. The third incarnation of Emanuel was another early King of Ethiopia, whose name is also associated with a constellation; to wit Cepheus. His especial object in that life, was to endow mankind with the art of carpentry. To prepare him for that mission, Emanuel Cepheus, in his boyhood, was put to the trade of a smith. Having one day placed in a furnace alternate layers of iron and of charcoal dust, he observed that the product was stronger, harder, more elastic and sonorous than ordinary iron: in short it was steel. He made a knife with it; and he found that by rubbing its edge on a whetstone, its power of cutting wood, and other substances, was very materially increased. This was, already, a highly important discovery. It led him to a still more important one. He made an axe. Thus was the most essential tool of carpentry created. The hammer he had already invented, when he was Orion. He now invented the chisel, nails, the wimble, the saw, the rule, the square, and the carpenter's plane. He was thus enabled to make works, not only important by their utility, but also pleasing the eye by their beauty and elegance.

196. No invention ever obtained so great and universal a success. For, there being, in those days, no agriculture, nor any of the trades now ministering to the refinements and luxuries of life, and the gathering of fruits and tending of herds and flocks being chiefly intrusted to women, every man wished to be a smith and a carpenter. Cepheus was raised to the royal dignity. He then introduced a useful division of labour. Some of the men he exclusively employed in extracting the ore from the mine; others in converting it into iron; others in felling trees, and sawing them into planks: and he supplied each of these sets of men with the necessary tools and implements, supporting them at the expense of the state. The remainder of the male population, in greater numbers, were left to exercise the combined arts of a smith and of a carpenter, every man on his own personal account. Neither trade had yet made sufficient progress as to require their mutual separation.

197. Of all the applications made by Cepheus himself, of the newly invented art of carpentry, the most useful was a cart to be dragged along the ground. The invention of wheels was reserved to a posterior incarnation. This cart, or drag, consisted of a strong frame in the form of an oblong lozenge, with boards at the

bottom. A long period of time did not elapse, before every married man had made a cart, for the use of himself and his family. Three straps of cow's skins were attached to the frame: one strap to one of the sharp corners; and each of the two other straps to one of the obtuse angles. Even a single boy could drag the unloaded cart: when it was loaded to the full, it was dragged by the man pulling the middle strap, and his wives or sons pulling the other straps. It is important for you to note that the difference, between the cart of Cepheus and modern vehicles, did not only consist in the absence of wheels, but also in the circumstance that the cart was dragged in the direction of one of its diagonals, the longer one; namely with one of the sharp corners foremost. The reason was that the resistance of herbs on virgin ground, and of dust on beaten tracks, was less considerable and best overcome, by driving the frame, wedgelike, through them.

198. The idea of such a combination came into the mind of Emanuel Cepheus, by observing the stars. No people ever knew better the aspect of the heavens than the early generations of mankind; for, during their nights of nearly twelve hours, and with little crepuscle, throughout the year, they often had no other roof above their heads, but the effulgent magnificence of a tropical sky. One night, while Emanuel Cepheus was lying on the ground, by the side of his wife Venera Cassiopeia, his attention was fixed on a very beautiful combination of four stars, forming a rhomboidal figure of four equal sides. You will find it named, in the third part of this book, the *Lozenge of Mahomet;* by Bayer the four stars are called β and γ *Andromedae,* β *Persei,* and β *Trianguli.* Cepheus remarked also three more stars strewn in a straight line in front of the lozenge. This suggested to him the first idea of a lozenge-shaped cart, dragged by a man and his two wives; for although he had only one wife, most men, at that time, had two. Subjecting this idea to a profound consideration, he found it susceptible of a practical and highly useful execution.

199. He was also struck by the fact of there being in the heavens seven more asterisms presenting an imaginary likeness to animals driving a quadrangular frame by one of its corners. For distinction's sake I give to these seven asterisms, respectively, the names of America, Europe, Africa, Asia, Australia, the Bath of Archimedes, and the Lamp of Galileo. The seven brightest stars, of each of the three constellations Great Bear, Lesser Bear, and Cassiopeia, form, respectively, America, Europe, and Africa. Asia is composed of Mahomet's Lozenge, of ε, δ, π, α, Andromedae, and of α, β, γ, Pegasi; Australia consists of the four brightest stars of the Southern Cross, with the brightest two of the Centaur. The Bath is composed of α, β, γ, δ Leonis, with Vindemiatrix; the Lamp, of Spica Virginis, and α, β, γ, δ, ε Corvi. Moreover Cepheus remarked that, far from being scattered at random through the heavens, these seven asterisms lay along one great

circle, of which he was the centre. By a provision of the Creator's, that circle has become the very Colure of the Equinoxes at the time of the publication of this book.

200. Cepheus fancied that he was directed to make a cart answering to the common form of those starry combinations; and he did so. The grateful Ethiopians gave, to some of the principal stars of those asterisms, the names of Cepheus himself; of his wife Cassiopeia; of their daughter Andromeda; and of Andromeda's husband, Perseus. For, Mars Perseus having, with a spear, killed a crocodile, which was on the point of devouring Cerera Andromeda while bathing in the Nile, Emanuel Cepheus gave him, as a reward, the beautiful damsel in marriage.

201. In the ancient times, all men, even the wisest, had a leaning to astrology; they believed the destinies of mankind to be connected with the stars. Were they mistaken? They surely were, in so far as they supposed that human events can be foretold by the observation of the celestial bodies; for, of them all, the Sun only and the Moon exercise, in an appreciable degree, a physical influence on our planet; and none of them has any moral influence whatever. It is nevertheless true that our destinies are connected with the visible heavens, in this sense that the souls of men will one day emigrate from our Earth to other planets and stars; and it is moreover true that God has so placed the different planets through our solar system as to show, by a comparison of distances and of periods, that our Earth, though by no means the largest, is the most important of them all. He has also distributed the fixed stars through the Heavens in such a manner that by an ocular and mental inspection of their angular distances, as seen from our Earth, it must become evident that this solar system is the most important of all solar systems composing our Cosmos, inclusive of the millions of stars composing the Milky way.

202. Having thus anticipated a part of what is to be the especial subject of the third part of my book, I will here add that the nine most remarkable and most distinguishable combinations, that can be formed among the brightest stars of the heavens, are the seven wagon-like asterisms which I have already mentioned, and two more which I call the Equatorial Cross, and the Northern Cross. The Equatorial Cross is formed by Sirius, the brightest of all stars, by Rigel, Betelgeux, Aldebaran, the Pleiads, and the three stars of the belt of Orion. The Northern Cross is formed by the brightest stars of the Swan, one of which, at the head of the Cross, is the finest of all the stars of the second magnitude. To the seven stars which constitute the two lines, mutually perpendicular, of the Northern Cross, nine more stars are added in a manner which would be highly remarkable even if it were destitute of any known signification; but they are so ingeniously arranged that the sixteen stars, combined in different manners, figure my own name in capital Roman letters.

203. Now to make it the more evident that such combinations

are intentional, on the part of the Creator, and not accidental, every one of the five straight lines of this MONOGRAM, the two lines of the splendid Equatorial Cross, and every side and diagonal of the quadrangles contained in the seven wagon-like asterisms, being duly prolonged through the heavens, meet some other principal star. To speak in more mathematical language, each group of stars, forming the main lines of the two crosses, of the Monogram, and of the eight quadrangles, (fifty-five lines in the whole) exists in a narrow zone, less than one degree wide, and having for its axis an arc of a great circle of the sphere, along with at least another, generally many more, stars of the first or second magnitude.

204. For instance the line of the two stars representing the two hinder wheels of the American Wagon, being extended, passes quite near the Pole star; a circumstance on account of which those two stars are called, by the English, *the pointers*. They, however, do not only *point* to the Pole star, but also to the two hinder wheels of the Wain of Asia. The coincidence is still more note-worthy than it appears to the eye; for, the line embracing these five stars is not only a great circle but a meridian. The mean deviation of the five stars from the meridian drawn through the brightest of them, α Ursae majoris, is not more than 32 minutes of a great circle. Relatively small as is this deviation from the mathematical exactness of the coincidence, it is still greater than is generally the case with the other astronomic coincidences to be mentioned in this book. For another example, one great circle of the sphere comprehends both β and γ Cassiopeiae, which represent two wheels of the waggon of Africa, and not less than four stars of the first magnitude; namely Capella, β Crucis, β Centauri, and α Aquilae. For a third and still more important example, one arc of a great circle comprehends the transverse bar of the great Equatorial Cross, and the main line of the Wagon of America: the first part of this admirable line includes the three brightest stars of the old constellation of Orion, each of them a star of the first magnitude; the other part of the line includes not fewer than four of the seven bright stars forming America, namely β, δ, ε, and ζ Ursae majoris.

205. Now, how probable is it that, in a casual distribution of stars, taking even for granted that there should be nine such remarkable figures as these nine asterisms, each of their sides and diagonals would point to at least another highly conspicuous star, with no greater deviation, generally speaking, than half a degree on either side? To make the calculation more easy and conclusive, we will suppose the probability, that a given one of these fifty-two lines would fulfil such a condition, to be simply an even chance; as the probability of having *head* instead of *letters*, if you throw up a coin: or 1 divided by 2: though the probability, in our case, is much smaller. The joint probability, then, that the condition shall be fulfilled for all the fifty-two lines, would be the unit divided by

the fifty-second power of 2. That is to say, against the supposition of such a system of coincidences arising from a casual distribution of stars, militate the enormous odds of

4 503 599 627 370 496 : 1;

or more than four thousand billions to a single unit.

206. But, if these coincidences are not casual, what are they? Do they bear the character of geometric facts arising from a law of eternal necessity? No. They bespeak the freedom with which God made use of his infinite power in the creation of this world. Has God attached any especial meaning to these astronomic coincidences? He has. For more than five thousand years you have gazed at those luminous orbs on your heads; yet the astonishing relations of their positions have escaped your attention, although you can easily verify these wonders, now that their existence is at last pointed out to you. Still less would you have been able, without an especial revelation, to know the meanings of these coincidences. I now tell you what that meaning is. Our solar system is the most important part of the whole Cosmos, and our Earth is the most important member of our solar system. Why so? Because it is the place of the incarnations of CHRIST. The man Cepheus, who invented carpentry, and made a wagon in the shape of some of those celestial asterisms, was an anterior incarnation of JESUS, who died on a wooden Cross, made in imitation of two more of those asterisms. And this same man Jesus, is no ordinary man. He is the CHRIST, that is to say, the anointed of God, the eternal Priest, according to the order of Melchisedech, which is the order of truth and righteousness. He is more than that. He is himself the eternal Truth and Righteousness: for, He is ONE with HIS FATHER, and with the HOLY GHOST; He is the human incarnation of GOD.

CHAPTER XVII.

Emanuel Pan.

207. No man ever made a greater number of capital inventions than Emanuel in his fourth incarnation, when he had the name of Pan.

208. Being scarcely grown up to manhood, Emanuel Pan invented the arts of design. He loved tenderly a very beautiful maid, Emma Syringa, who was the first revival of Eva, as he was himself the third revival of Adam. One day, a little before sunset, Syringa was standing near a white wall, when Pan remarked the extraordinary beauty of the outline of her shade. A piece of charcoal was providentially at hand. Pan seized it; and having bid Syringa keep still, he rapidly but exactly traced the outline of the shadow on the wall.

209. He added a few marks to represent those essential features which were not expressed by the shadow, such as the eyes, the nose,

the mouth. The result was the very first work of art, but at the same time one of the most charming that were ever seen. Syringa herself was struck with wonder and delight. Crowds of visitors came to see and admire it, not only from the neighbouring town of Canoc, but from all parts of the island. With a disposition natural to all primitive men, they even saw in this work, as they did in every extraordinary fact, the result of an invisible influence from above. And this mental disposition did not often mislead them as modern thinkers are apt to suppose. The working of an Invisible Influence was much more necessary, and therefore much more extensive and frequent, during the infancy of mankind, than it is now.

210. Pan conceived the idea of making a more durable and more complete representation of the object of his love. And as he was by intuition a geometrician even more than an artist, his proceding was this. One morning, soon after sunrise, he made two new drafts of the shade of Syringa, one while she turned her face to the wall; another when she stood with one of her shoulders to it: then he circumscribed a vertical rectangle to both outlines, and subdivided it by horizontal lines at equal intervals. Next to this, he made a wooden frame, and having erected on it a rough statue of plastic clay, he accurately shaped out with his hands the four principal outlines, according to the measured lengths of the lines on the wall. The finishing of the whole wet statue was now, comparatively, an easy work. He lastly dried it in the sun; and the result was the first statue in the world: a work, this time, too, greatly superior in beauty and truth, to many a kindred performance by subsequent artists.

211. Soon after the invention of plastics, Emanuel Pan invented instrumental music. Having remarked that when we blow into a pipe, the shorter its length the more acute is the sound, he joined together, through a little piece of board, four pieces of reed, the respective lengths of which were 3, 4, 5, 6. As, in fact, the pitch of a sonorous tube, that is to say the number of vibrations which the air performs within it in a given time, is geometrically in the inverse ratio of its length, he obtained from an instrument of so simple and easy a construction, four notes, which in modern musical language can be called *A*, *C*, *E*, upper *A*; or, otherwise, *lower la, do, mi, la.* The various binary combinations of these four notes gave all the consonances most pleasing to the human ear; namely the minor and major thirds, the fourth, the fifth, the major sixth and the octave.

212. Those who are acquainted with the rules of music, will understand from what I have said that the fundamental tone of his instrument was a minor one, the prevailing expression of which is generally tender and melancholy. This circumstance was in keeping with the disposition of his own heart when he began to play on his instrument, for death, in the mean time, had deprived him of his beloved Syringa. To immortalise her memory, he gave

her name to his newly invented iustrument.

213. He improved it by bringing the total number of reeds to seven, of the respective lengths 3, 4, 5, 6, 8, 10, 12, so that his scale had now a compass of two octaves. Besides the multiplicity of the combinations of these seven notes, he obtained a great variety of effects, in his personal performance, by tastefully varying the length and power of the successive notes.

214. The purity of the sounds which the syrinx of Pan emitted owing to its construction, and the skill and sweetness with which he played upon it, charmed those primitive men to such a degree that it seemed to them as if they were listening to a voice from heaven. They especially relished a certain musical artifice which he often employed, and which consisted in the imitation of a distant echo, by repeating, in the upper octave, and in a more subdued mode, the final notes of a strain, having previously executed those final notes in the lower octave with the longer reeds.

215. His own human fancy, at such moments, would represent to him Syringa, faintly answering him from the land of shades. In his inner and divine nature, those sounds awoke the idea of his Divine Sister bewailing his absence from heaven.

216. The poetical traditions of Greece agree in representing Pan as the inventor of the shepherd's flute made with reeds of different lengths; only some of those traditions suppose the number of reeds to have been four, others suppose them to have been seven. Observe that the peculiarity of these very numbers, four and seven, afford a glimpse of probability that these poetical stories are connected with facts rather than fictions. Such of my readers as have a clear comprehension of the mathematical theory of music, can easily satisfy themselves that of all the possible manners in which the first flute might have been composed, the system which I have first described, of four reeds, with the respective lengths as 3, 4, 5, 6, was one of the most likely to occur to an inventor for its simplicity, but at the same time one of the most satisfactory in its results; much better, for instance, than 1, 2, 3; or 1, 2, 3, 4; or 3, 4, 5, 6, 7, etc. But this step being once made, of combining the four reeds as they were first combined by Pan, the next most easy and natural as well as most satisfactory step was to bring the whole number of reeds not to six, or eight, or nine, or ten, but to seven, in the manner which I have explained; according to which the three shorter reeds gave, respectively, the octave of the three longer ones.

217. The same poetical traditions represent also Pan as a lover of the two nymphs Syrinx and Echo, and as having obtained the amorous favours of the goddess Diana. The true version of the stories concerning Syrinx and Echo I have already given to you. With regard to Diana, the truth is that he married a woman by the name of Aracna, who was an avatar of the female Cousens Delia; the same that is called Diana by the Latins, and Artemis by the Greeks.

218. This young woman was sister to Delius Apollo. Albeit the image of Syringa was deeply engraven in his soul, Pan yet loved tenderly his wife, from natural inclination, and more still from a lofty sense of self-imposed duty. But, with the ardent passions of a young man, there was in his character much of the bashful modesty, as well as of the gentle delicacy of a young girl. Therefore, whilst all men and women were still in a state of absolute nudity, agreeably to the primitive circumstances of the human race in so warm a climate, Pan placed round his loins a graceful girdle made of fig-leaves, and plaited another still more elegant for his wife. Her waist, from which the fig-leaves depended like an apron, was encircled by a wreath made with the most beautiful and fragrant flowers of the Ethiopian Flora.

219. One of the drawbacks of such a sort of dress was the liability of the leaves soon to wither and dry. It became the care of Aracna to make new aprons of flowers and leaves, as often as was necessary, for herself and for her husband.

220. Pan did not omit, all the while, to play at evening time on his syrinx, with his habitual skill and sweetness: but he intrusted his friend and brother-in-law, Delius Apollo, with the care of teaching other men how to construct the syrinx, and marry its notes with the song of the human voice, as well as how to make the likeness of the human figure, whether with lines and colours on a plain surface, or by plastics in full relief.

221. For, the time of Pan was henceforward to be engrossed by pursuits of a less poetical character but of a higher importance. A providential concourse of circumstances had placed a goat's skin between two layers of the bark of oak washed down from the mountains by the Nile. The astringent principle of the bark, called tannin by chemists, impregnated the skin. Emanuel Pan, attracted to the spot by the unusual smell which emanated therefrom, took the skin out of the pit; and, having dried it, he found that it was much more flexible, much more impervious to water, and much less liable to decay, than dried skins usually were. By repeating and regularising the process which a providential chance had thus exhibited to his observing mind, he founded the important art of *tanning*.

222. The first application of his discovery consisted in two light dresses which he made, one for himself, another for Aracna, to be girded around the waist with a thong. You may now understand the true sense of two passages in the Mosaic Genesis, to the effect that the man and the woman first made themselves aprons of fig-leaves; and that subsequently the Lord God made coats of skin and clothed them.

223. Emanuel Pan invented also a cap to shelter the head from the burning rays of the sun, and from the rains which interruptedly fall on the island of Meroe, at the time when the Sun, at noon, is near the zenith of that climate, that is to say during the months which form the summer of Europe, but are

regarded as the winter of the zone between the Equator and the tropic of Cancer.

224. But his inventive genius was restless. One day he was walking on the heights bordering the eastern side of the island, when he fell in with a party of miners who, in digging for iron ore, had found a bed of pure rock salt. They knew not the value of it; they only remarked the sharp taste of that substance, having occasionally put their fingers in their mouths after having handled the salt. Pan took a fine cubic lump of it with him to see whether it might be put to any account.

225. Ethiopian and Egyptian onions are naturally much better than those of Europe: Pan found that they acquired a new relish by being seasoned with salt. He also sprinkled a little quantity of powdered salt on a piece of roasted meat, and found that it likewise had a much more savoury taste than it used to have. His own experience and that of others, too, satisfied him that the food thus seasoned was at the same time more wholesome. He even discovered another use of salt, which is important everywhere, but more especially in a hot climate; the meat, whether raw or cooked, being salted, could be preserved from putrefaction for a considerable time.

226. Therefore he went back to the salt-pit, and persuaded the men, who had been disappointed in seeking for iron, that they could benefit their fellow men and support themselves and their own family as well, by bringing Cephean cart-loads of salt to the city of Canoc, to give a certain quantity of salt in exchange for dates, for almonds, for bananas, or the like; or else for milk, or cheese, or even for a lamb or a kid.

227. But how could men, at first, be made sufficiently alive to the advantages of salt, to render the trade of salt-diggers remunerative? Either on Tuesday, which was the market day, or on Friday, which was the day of holiness and rest, Pan would go to the Forum or great square of Canoc, there to harrangue the multitude. He did not disdain to gather the crowds round him by a few masterly preludes of his syrinx. Then he would preach. His style of eloquence had little resemblance to that of modern orators. He began by exalting, with the outpourings of his pious and enthusiastic heart, the greatness of the Invisible Spirit who had made every thing, and on whom every thing rested. He affirmed that, to show their gratitude to their Creator, they ought to be just, kind, and modest. They should wear an apron of leaves or skins, like himself and Aracna. He even went the length of explaining to them the process of tanning skins. Then he descanted on the goodness of God who had also created the newly discovered substance, salt; of which he described the pleasing and useful qualities. He ended by assuring them of another thing, which was also perfectly true, that by making a moderate use of salt in their viands, they would please God. Since that time the offering up of salt has been a religious ceremony among many

nations, even among the Hebrews and Romans.

228. Pan would usually close his sermon by giving, with his syrinx, the intonation of a hymn, composed by himself, which the people, men and women, sang in chorus, and the burden of which was: "O Ammon, our Father! from Thee we all come; in Thee we all are; to Thee we return."

229. Emanuel Pan now looked about for some other object in nature, the value or taste of which might be improved by salt. He arrived thus at another great discovery. Doora, or millet, is of a spontaneous and plentiful growth in Ethiopia. He took a few raw berries of millet, those fine, small, yellow, globular grains; mixed them with a little salt, and tasted the whole. It would not do. Then he bethought him of boiling the millet. He did boil a certain quantity of it with water, in which he had put some salt. The water being drained off, the millet was eaten: and very good and wholesome food it proved. Thenceforward millet has become the staple substance of the African population.

230. Pan also invented a very simple sort of mill, consisting of a small wooden box, and of two parallelopipedal pieces of granite, which were rubbed one over the other, with the millet between. Having kneaded a certain quantity of millet flour, thus obtained, with water and salt, he made a loaf of a circular form, and baked it on burning coals. Then he offered it up to the Almighty; and having broken it into three parts, he gave one to his brother-in-law, another to his wife, and took the third for himself; and they ate together. That was the first bread made. The word *Pan* in the Italian language, means bread. In the Ethiopic language it had neither this meaning, nor the same that it has in Greek, namely every thing, or the Universe. These etymologic coincidences are not casual, for all that.

231. In the three preceding incarnations, Emanuel had always been the husband of one wife. This time he though it proper to follow the then common and lawful custom of having two wives, there being still many more women than men. His second wedding was with Athena, the first avatar of Minerva: for it was settled by fate that every one of the six female Consentes should marry Emanuel in some one or other of his successive incarnations. I am sorry to add that more than once the experiment showed in too evident a manner, that no woman deserved so sacred an honour.

232. The first invention of Pan, after this marriage, was the art of making shoes. He first made an awl, to bore the leather with; then he cut a piece of tanned goatskin into such a shape that, being properly sewn with the hair of a horse's tail, it should tolerably well fit a woman's foot. The first shoe or buskin was necessarily an object of luxury and not of necessity; but God has tolerated the evils of luxury, during these fifty five centuries, because many of the inventions that were originally subservient to the sinful pride of the rich were destined afterward to minister to

the comfort of all. The first work, however, that was made an object of luxury, became an immediate source of trouble and suffering to its author, animated though he was with the holiest intentions.

233. Emanuel Pan treated both his wives with impartial kindness, according to the law established by himself when he was Adam the first. If, however, at any time, some outward distinction should become inevitable in favour of either of them, he would rather give the preference to Delia Aracna; not that he loved her more, but because he had married her first. The first pair of buskins was, accordingly, given to Aracna. As he was going to make another pair for Minerva Athena, he discovered the art of dying. It also occurred to him to make the lower part of the shoe with a distinct and thicker piece of leather. He consequently made the sole with a piece of the tanned hide of a bullock; but the upper part he made with what is now called Morocco leather, namely tanned goatskin, to which a bright scarlet colour had been imparted by imbibing it with cochineal. Aracna, who was a violent character, and withal very jealous, seeing now the buskins of Athena so much finer than her own, cut those of her rival to pieces. Pan punished Aracna by living a whole year apart from her: for, this woman had not only wronged her companion, but had trampled upon the respect due to Pan, both as a husband, and in his capacity of a man of genius and invention.

234. Pan took advantage of this temporary relief from their squabbles by quietly brooding upon new inventions of a highly ingenious and useful character. He invented the arts of spinning and weaving. As a foundation of all these inventions, having first discovered how a thread might be made by twisting a little tuft of wool with his fingers, he invented the distaff and the spindle, to render the spinning process more expeditious and perfect. Soon afterwards he applied it to the spinning of cotton, which in Ethiopia was finer and more abundant than wool.

235. The idea of weaving, originally, came to his mind by silently observing a spider's work. The first cloth was made by Pan of the size of a simple tape, by stretching out a few cotton threads in a parallel direction, and passing the woof across with his own hands. Then he applied himself to obtain the same result in larger dimensions by machinery. He constructed a loom, consisting of a strong wooden frame, having at one end a beam round which the unwoven threads are wound, and at the other end another beam round which the cloth is wound as it is being woven. The heddles, a simple but very ingenious contrivance, raised and depressed the threads of the warp, half and half alternately. Athena raised and lowered the heddles with her hands; Aracna, who had now come back, passed the woof, also with her hands, through the lozenge-shaped opening of the warp; Pan struck it home with a blunt-edged rule, which was inserted and taken out every time.

236. In the mean while, the old King of Ethiopia having died, Pan was raised to that dignity by the popular suffrage. The cares of his government did not wholly prevent him from pursuing his career of an inventor. By three great improvements he brought weaving nearly to that degree of perfection which was to be sufficient, as an art both of necessity and ornament, for a lapse of fifty four centuries, from his death to the days of Jacquart and Arkwright. The three improvements consisted in the shuttle, to shoot the woof alternately right and left; in the treadles, to raise and lower the heddles by a simple pressure of the weaver's feet; and lastly in the batten and reed, to keep the threads of the warp regularly separated from one another, and to beat the woof home, evenly as well as powerfully. Thus the whole work of fabricating a fine and strong cloth could be performed by a single woman.

237. The inhabitants of Africa, though afterwards plunged into barbarism by despotic government, have not yet quite forgotten the arts taught to them by Emanuel, under the names of Orion, Cepheus, and Pan. The geographers Balbi and Mac Culloch observe that metals are smelted and worked pretty extensively by several of the Negro tribes; and that the tanning of leather, and the weaving of cotton cloths, are everywhere carried on in Africa: in some parts the articles produced being even of a very good quality and much beauty. An instance of this, very notorious in Europe, is the Morocco leather, of which the elegant buskins of Athena were made, and which takes its present name from the north-western region of Africa.

238. Pan crowned his career of a great benefactor of mankind, by inventing scissors and the needle. With such tools cloth could be cut and sewed into a great variety of ornamental and useful garments.

239. But before making this last set of inventions, he had enacted, as a king, a law of the highest importance; that all men and women, arrived at the age of puberty, should wear some sort of dress.

240. This law which was greatly approved of by the wisest and most virtuous, did not, at first, find favour with the multitude. The rich, I mean those who by the effect of their personal industry, or by the inherited earnings of their ancestors, owned a greater number of goats and cows than others, received the new law with spite, because the dress which most of them had already adopted as a proud token of their wealth, and as a social distinction, became now common to all; the poor complained of the trouble of making it, and of the still greater trouble of wearing it.

241. Pan, who was of a highly sensitive temperament, like all men of genius, bitterly grieved at the ingratitude and unreasonableness of his people: but he was not the man to give up a righteous undertaking, in deference to the foolishness of his contemporaries. He came to the pass of being hated, ridiculed and satirised: yet he

compelled them, with a firm hand, to obey his law. They even turned his own inventions against him; for, by the art of drawing, which he had taught them, and in allusion to his law, they represented the skin of a goat, in its natural form, as identified with his own body: and the tradition of this profane caricature has reached us through the poets and sculptors of Greece.

242. Poor great man! Had he at least found some consolation within his domestic precincts! But he had lost an only daughter whom he had; and his two wives detested one another more than they loved him. Instead of supporting him, in the cause of decency and human well-being, by their personal influence on other women, and by their own womanly sympathy for him, they would say: Pan, what a needless and thankless task thou hast undertaken, to compel the rabble to dress, when they do not like it!

243. Both these little loving consorts of Pan were severely punished for their behaviour towards him. They soon lost him; and they not only died soon after him, but the soul of Athena was condemned to migrate into an owl; that of Aracna, into a spider. They, however, obtained Emanuel's pardon, and were restored to the dignity of human souls; nay even to their high rank of female Consentes.

244. Pan was still young at his death; for he had only lived 33 years and 363 days. He therefore was very nearly at the same age as when he died, at a later time, upon a cross. Soon after the death of Christ, and in the reign of Tiberius, as it is reported by Plutarch, a loud and mysterious voice was heard by sailors, as they were sailing near the shores of the Echinades: "Great Pan is dead." And the Echoes of the mountains dolefully repeated: "GREAT PAN IS DEAD."

245. Only his mortal frame was dead. His Spirit knows no death, no end, no limit whatever, either in time or in space. According to the testimony of Diodorus, Pan was regarded by the Ethiopians as one of the greatest benefactors of the human race. The Greeks worshipped him as one of their minor deities, but the Egyptians regarded him as one of their Great Gods. They were less inconsequent than the Greeks. Emanuel must not be worshipped at all as a man: but in his invisible nature he is more than a secondary deity. He is one with his FATHER.

246. The very hand of the Omnipotent bestowed an anticipated honour on the future incarnation of his Son under the name of Pan, by the positions in which He placed a great number of principal stars with relation to the one which was to bear the personal name of Emanuel Pan. You shall see in the third part of Miranda that the star Emanuel Pan, or β Cassiopeiae, belongs to a greater number of our asterisms, and therefore presents a greater number of admirable coincidences, than any other star in the heavens. I will here mention but a few of such coincidences.

247. First: I have already spoken to you of that notable aste-

rism, the Northern Cross, on which the monogram of my name is engrafted, as a divine testimonial of the truth of my words. The two principal lines of the Monogram are the vertical shaft of the Cross, figuring as the letter I, and the upper transverse line, figuring as the transverse bar of the letter T. The former of these lines is 22 degrees long; the length of the other is 23 degrees. These two lengths are to one another as a man's vertical height is to the horizontal line formed by his extended arms. Now if you properly prolong, in an arc of a great circle, the first of those two lines, namely the line of the five stars α, γ, η, φ, β Cygni, which represent the shaft of the Cross, or the Man's erect stature, its prolongation will comprehend two stars of the first magnitude, and two of the second: one of them being Emanuel Pan, at 34 degrees of angular distance from the head of the Cross.

248. Secondly: the side Emanuel Pan, Emanuel Manes (β, $\varkappa$ Cassiopeiae,) of the quadrangle of Africa, being duly prolonged, encounters two stars of the first magnitude, besides three more of the third magnitude. The prolongation of the main diagonal of the same quadrangle, I mean the diagonal formed by the two stars Emanuel Pan and Emanuel Oximandias (β, γ Cassiopeiae), as I remarked before, meets with four stars of the first magnitude, namely α Aurigae, β Crucis, β Centauri, and α Aquilae; besides four more stars of the second and third magnitudes.

249. The colure of the equinoxes connects together, as I said, too, the six great asterisms America, Europe, Africa, Asia, Australia, and the Lamp of Galileo, by passing through one of the stars of each of these asterisms: now one of them is Pan.

250. The same star Pan is the centre or pole of a circle, whose spheric diameter is very nearly equal to a quadrant, or ninety degrees, and on the circumference of which, six notable stars are found: among them, the brilliant star of the first magnitude α Aurigae, also called Capella.

251. Again, this same star, Emanuel Pan, constitutes, with the two stars Emanuel Fui (β Pegasi) belonging to the quandrangle of Asia, and Emanuel Sybilla (α Cygni,) forming the head of the Northern Cross and of the Monogram, a *Delta*, or nearly equilateral triangle, the sides of which are respectively 33, 33, and 34 degrees. These numbers are allusive to the age of Pan and Christ.

252. The same star Emanuel Pan, with the two stars Emanuel Dante and Emanuel Orion, (β Orionis, α Piscis Australis,) both of which are of the first magnitude, forms another Delta, every side and angle of which is very nearly equal to ninety degrees. The side Pan-Orion differs from the exact quantity of ninety degrees by less than one second.

253. Diametrically opposed to Emanuel Pan there is the star Emanuel Trismegistus (δ Crucis): consequently the four stars Emanuel Trismegistus, Emanuel Dante, Emanuel Orion, and Emanuel Pan, determine a spherical fuse, the area of which is equal to the FOURTH part of the surface of the sphere, and the

perimeter of which is equal to 360 degrees; that is to say to the WHOLE circumference of the celestial sphere. The former of these coincidences is allusive to the circumstance that Pan was the fourth incarnation of Emanuel; the latter alludes to the Greek meaning of the word PAN, the whole infinite Universe. Emanuel took that name as a personal man, in order that you should reflect that all the numberless parts of the created Universe, both spiritual and material, are supported, connected and harmoniously moved by One intelligent, personal and infinite MIND: God the Father Almighty.

254. Consider the grandeur and magnificence of the scale upon which these wonders exist. One of the least bright and least remarkable of the stars constituting the asterisms of which I have just spoken, is the star Unim; one of the seven that form the transverse bar of the T in the Monogram. This star Unim is the famous 61 *Cygni;* one of the very few of which it has been yet possible to find the parallax. As it happens to be a double star, it has also been possible to form a rough estimate of the united mass or weight of the whole system, by observing the orbit which the two component stars describe about their common centre of gravity. The distance of Unim from us is nearly fifty billions (50 million-millions) of geographic miles; and its weight, by a less accurate approximation, one hundred and twenty five thousand times that of our earth. There are very probable reasons for thinking that most of the stars composing our asterisms are much more distant from us than Unim. In fact it is certain that every one of them is distant from us more than twenty billions of miles, and probable that not a few of them are larger than our Sun, and many million times as large as the earth. In fact each of the six stars, α Centauri, Sirius, Arcturus, Capella, α Lyrae, and the Pole Star, which are among the nine of which the parallax has been detected, each of them, I say, is known to emit an absolute quantity of light greater than the light emitted by our own Sun. Each of them, too, is among the principal stars of our asterisms. Sirius, which is at the head of the most important of our asterisms, namely of the Equatorial Cross, has, according to John Herschell, an intrinsic splendour equal to sixty-three times that of our Sun. If the splendour were proportional to the surface, the volume of Sirius would be five hundred times larger than the Sun's, or nearly seven-hundred-million times larger than our Earth.

255. Now I will inquire of you: can you reasonably suppose that God would have caused those enormously large globes to exhibit to your eyes the figures of these Crosses, with wonderful coincidences especially pointing to a Man who died on a Cross, if that man were not something more than a simple human being? If my contemporaries were wise, they would understand the extraordinary and transcendent importance of the signs which I unfold before them. They are very proud to have discovered that 61 Cygni is so many billions of miles distant from us. But if 61

Cygni had nothing to do with this earth, it would be all the same for us whether that distance is to be reckoned by millions or by billions of miles. The great, the wonderful, the important fact is that this same star, although so enormously distant from us, unexpectedly turns out to have been placed where it is with a purpose intimately connected with things of this our earth. It is there to show that the man Christ is the son of God: that he has been incarnate more than once on this planet; and that He is here even at the present moment.

256. The vast majority of men as they now are, have little means of ascertaining the exactitude of all these coincidences. They can, however, verify not a few of them. The learned, whose duty it shall be to enlighten others on such facts, will not do so before an especial miracle of the Divine grace is worked in their behalf. Their mental habits are so fragmentary and so atheistic, that they will pretend to ignore the existence of Miranda as long as they can. When the notice of it is forced upon them, they are likely to say: oh it is nothing but coincidences; with the same air that the doctors and scribes at Jerusalem said: "it's only a miracle"; meaning a sort of magical trick; as others would say, now a days: a case of animal magnetism; of clairvoyance, or table turning.

257. A Jewish woman to whom I once expressed my conviction that Christ is the saviour of mankind, had a less unreasonable idea of him than the Niebuhrs and Strausses, and Comtes, and other sages of that kind. She said to me: "I will tell you how Christ did his miracles. He carried away from our temple at Jerusalem a scroll of parchment where the Great Name was written, and tied it to his thigh. By virtue of that scroll did he perform his miracles." Now there was some part of truth in the woman's saying. Christ worked his wonders by the Great and august Name, which Jews dare not prononnce. Only he had it written in the intimate nature of his being, instead of upon a piece of paper. He was JEHOVAH himself.

CHAPTER XVIII.

Emanuel as the inventor of measures and hieroglyphs.

258. In his fifth incarnation Emanuel was called Ermus. Do not confound him with Mercury Hermes, who was his contemporary and disciple. Emanuel Ermus opened his career of an inventor by an improvement of the syrinx which he had invented in his preceding life; for, having once got hold of the attention of his contemporaries through the charms of music, he had a better chance of being listened to, when he was to propose innovations of a more important but less captivating character.

259. The amelioration introduced by Ermus in Pan's flute

consisted in the addition of eight new reeds. The lengths of the four shorter reeds of Pan being 3, 4, 5, 6, Ermus inserted, among them, four new reeds of the respective lengths $3\frac{1}{3}$, $3\frac{3}{4}$, $4\frac{1}{2}$, $5\frac{1}{3}$. Among the four longer reeds of Pan he added four others, respectively double, in length, of those which he had inserted among the shorter four. The lengths of all these intermediary reeds he determined by a mental calculation, with the view of giving to every reed of Pan its third, fourth, and fifth consonance, according to the principle already discovered by Pan that the ratio 1 to 2, in the lengths of the reeds, gave the octave; 2 to 3 gave the fifth; 3 to 4 gave the fourth: 4 to 5 gave the major third; 5 to 6 the minor third; 3 to 5 the major sixth. By these means the new instrument contained the full diatonic scale, repeated in two octaves; beginning with the lower *la*, proceeding to the lower *si*, then giving *do, re, mi, fa, sol, la, si*, upper *do*, and so forth, to the upper *la*. The effect was incomparably sweeter and more varied than with the four or seven primitive notes. Thousands of people thronged to hear the melodies of Ermus, and expressed their delight by clapping their hands, and by clamorous plaudits.

260. The second invention of Ermus was a system of measures. The linear unit established by him consisted in the average length of an adult man's body; which measure was termed an orgya. This unit he divided into six equal parts, which he called feet, because each of them was nearly equal to the length of a human foot. To the length of one foot and a half he gave the name of cubit, because it is nearly equal to the distance of the elbow from the tip of the fore-finger. Every foot was subdivided into four equal parts called hands; and every hand into three equal parts called inches or thumbs, being nearly equal to the breadth of a thumb. Such names, which contributed to popularise the whole system, have been made known to us by Graeco-Egyptian writers.

261. After having measured a sufficient number of grown up men, in order to take their middle height for his fundamental unit, he fixed a standard orgya, with its divisions and subdivisions, in the form of an iron yard, on one of the walls of the forum or market-place of Canoc. Since the days of Emanuel Adam the third to our own days, there has never been an epoch of so great and so numerous inventions as this century in which we are living. Bnt the eighteen centuries which elapsed from the birth of the first to the birth of the third Adam, namely from the year 4004 to 2212 before Christ, were an epoch of still greater and more important inventions than even the Galvanic pile of Volta, the steam-engine of Watt, the steam-ship of Fulton, the railroads of Stephenson, and the electric telegraph of Morse. And those great and capital inventions of old, on which the civilization and well-being of all the future generations depended, met with a far more ready, general and enthusiastic reception, than any of the great discoveries of our own times. Therefore this new invention of Ermus, as well as all the other preceding inventions of Emanuel,

was very quickly adopted by almost all men. Every one would have or make to himself an orgya, were it for no better reason, as an object of curiosity and ornament, and to amuse one's self in spare hours, by measuring the stature of men and women, and distances from place to place. Ermus also erected military posts on the main road starting from the forum of Canoc, at the interval of one thousand orgyas from one another. This distance of 1000 orgyas was taken as an itinerary unit, and called a schoene. It corresponds nearly to the modern mile.

262. About this time, another great discovery was made, not by Emanuel but by Vulcan, under the personal name of Efestos. Vulcan Efestos discovered a mine of copper, and the art of smelting and working it. Iron is the most useful of metals, and Providence has spread it on the face of the earth with greater liberality than any other metal: but before the metallurgic improvements discovered in more recent times, the conversion of the native ore of iron into pure and malleable iron, required so enormous a quantity of fuel, that iron was more costly than copper. Now it is the reverse: but the comparative cheapness of copper in ancient times caused it to be of a much more common use than iron.

263. I am grieved, at feeling the impossibility of mentioning the authors of thousands upon thousands of other inventions which brought human civilization to that degree of development in which it has remained for nearly three thousand years, till our own age has arrived; the age of the wonders of steam. For, from the monuments of Egypt, of Greece, and of Rome, you can clearly see that three or four thousand years ago arts had nearly reached that stage in which our later forefathers found them only one hundred years before this time. Who were they, those beneficent friends of the human race, who, concurrently with Emanuel, raised that great mountain of capital inventions and of gradual improvements? My eyes are moistened as I am writing these words. Since Emanuel descended to the arena of mortal inventors, he made his inventions for the sake of God and of his fellow men, not for the thirst of a vain glory; and, were it free to him, he would rather allow his own name as a human inventor to drop into the dark ocean of oblivion, than deny their due meed of fame to his meritorious competitors. Fate, however, makes me the almost exclusive historian of Emanuel. His doings I know by a light superior to the light of human history; but the memory of the other early benefactors of mankind is unhappily obliterated, in this world, except in so far as a glimpse of it has reached us in the shape of mythological traditions.

264. In his early lives, from the first to the sixth, Emanuel was providentially invested with the supreme magistracy, in order that he might have better means of establishing his inventions. With this view, when he was Adam the first, he made a law that, at his death, all men who had at least two children should

assemble and elect a King in the person of him who would have previously conferred on them the greatest benefits. The King was to reign for life, unless deposed by the Senate. For, Adam directed them also to select a council of a hundred men, who should advise the King and share his power both in the making and in the administration of laws, and even be collectively superior to him, in their capacity of direct representatives of the people. This constitution, which bore a mixed resemblance to the patriarchal government of the Hebrews under Abraham and Jacob, to their republican theocracy under the Judges, to the aristo-democratic monarchy of Rome under the Kings, and to the aristocracy of Venice under the Doges, was well suited to the infancy of humanity; our posterity will need a system at once more liberal, and more developed in accordance with the future progress of social science.

265. Adam's political institutions, however, lasted in Ethiopia, with some modifications, for a longer time than any human law has ever endured. Only a college of priests substituted itself, in the progress of time, to the lay Senate recruited by the popular suffrage. And thinking that a deposed sovereign might be dangerous if he were allowed to live, when the priests of Meroe, for some extraordinary reason, decided in their secret councils that the King should be removed from the throne, they sent him a messenger, commanding him to put himself to death. It is an admirable proof of the general honesty of the Ethiopians, and of the religious respect in which the law was held among them, that common criminals and Kings would alike submit to a legitimate order of self-destruction. But it at last came to pass there what in any other place would have happened much sooner. In the third century before Christ, an Ethiopian King by the name of Ergamenes, having under his eyes the example of the despotism of the Ptolemies in Egypt, massacred the priests, and made himself absolute ruler. Pure despotism is the worst sort of government; consequently Ethiopia became, gradually but in a few ages, a barbarous country.

266. About three thousand and three hundred years before that retrograde revolution, and a little time after the invention of the foot-rule by Emanuel Ermus, a general assembly, of the delegates of all the people of Ethiopia, was held at Canoc for the nomination of a new King. Vulcan Efestos had deservedly a numerous party, on account of his discovery of copper; but the fate of Emanuel prevailed. Ermus got a greater number of votes, and was therefore raised to the royal dignity.

267. As he had created a measure for space, Ermus wished to create one for weight. He made a cubic vessel of copper, which had one *hand*, or three inches, on every side of its internal capacity; and he filled it with water. Then he said: let the weight of thus much water be the standard of all weights, or *pound*. The pound shall be divided into twelve ounces, as the foot is

divided into twelve inches; twelve being, among small numbers, the one of greatest divisibility.

268. He now must invent a balance. To one extremity of a cylindrical beam, cut from a small branch of a tree, were attached, through a hole, four cotton strings which supported a rectangular board: which board held the substance to be weighed. To the other end of the beam was attached, in a like manner, a wooden vessel of a parallelopiped form. The capacity of this vessel was one foot high, and had a rectangular section, the internal sides of which were three and nine inches; or, as the Ethiopians would say, one hand by three hands. Across the beam, four transversal lines were marked, one in the middle, and three nearer to the suspension point of the weight-board. The beam rested and freely oscillated on the forked top of a vertical support. The substance to be weighed being placed on the rectangular scale, water was poured into the vessel on the other side, till the equipoise was established. A thin gauge-rod plunged into the water told the weight. When the beam rested on its middle, every inch of the moistened length of the gauge answered to one pound weight. If bodies heavier than twelve pounds were to be weighed, the beam was caused to rest on some of the three other transversal lines. The gauge-rod, being parallelopipedal, had a different scale and numeration marked on each of its four faces, each of them corresponding to one of the transversal lines of the beam.

269. By a new application of the principles on which the construction of this balance was founded, Mercury Hermes invented the steel-yard. The very first steel-yard, or statera, was constructed with copper furnished by Vulcan Efestos. But this more perfect instrument was reserved to weigh great weights with precision. For the common uses of society the wooden balance continued long to prevail, being of a cheaper material, and of an easier construction. It became still simpler and more commodious by substituting a scale to the vessel, and known weights to the water.

270. The creation of a system of measures and weights was a step of the highest importance for the progress of art, and for the future birth of science. Still more important was it as a means of giving regularity to commercial transactions, and of rendering them more easy and expeditious.

271. Ermus established even a common and universal means of exchange, in lieu of the cumbersome system of barter which was in use before him. Emanuel did not like to invent money in its ordinary form; that invention was reserved to a posterior avatar of Vulcan, under the name of Plutus. Emanuel Ermus introduced the use of regarding salt as the representative price of all commodities. A market is held at Canoc every Tuesday. Thou comest there to sell two live kids, and to buy a tanned goatskin. I am in the converse predicament. The ordinary market price of a kid, we will suppose, is five pounds weight of

salt. For my goatskin I require ten *pounds* and a half; weight of salt is of course understood. We grasp one another's hand, and the bargain is concluded. I give thee my goatskin; thou givest me thy two kids, and half a pound of salt. If there is no balance at hand to weigh the salt, or even if thou hast not taken thy salt-bag with thee, it little matters. We are primitive men, and can well trust one another. Thou wilt give me the half pound of salt, or an equivalent for it, at the first opportunity.

272. The invention of measures brought Ermus to the invention of writing ideas; and first of writing numbers, for the very purpose of making the different divisions on his foot-rule. He had already established the foundations of arithmetic when he was Adam. First of all Adam taught Eva, and his children, to reckon by fives and tens with their hands and with stones, in this wise. From one to five, open successively the five fingers of your right hand; and do the same again from six to ten inclusively. Now raise the thumb of your left hand for this first *ten*. Close again your right hand, and recommence the reckoning, with it, from eleven to twenty inclusively; and, for this second *ten*, open the fore-finger of your left-hand. Go on thus, until you arrive at one hundred. So far, you can easily recollect whether you have opened once or twice all the fingers of either hand. Not to tax, however, your memory too hard, if the reckoning is to be continued, move a stone with your foot, and let that stone be a mark for one hundred. There are occasions in which such a primitive manner of reckoning may be of use even in a civilised age.

273. The nomenclature of numbers, created by Adam, was suited to this system of computation; and so it has remained ever since. There are ten radically distinct words for the first ten numbers, and two more for one hundred and one thousand, which are respectively the second and third power of ten; but all other possible numbers are expressed by different combinations or modifications of these twelve primitive words, correspondently to the progress of a decimal series.

274. For instance six plus one being called, in English, *seven*, and nine plus one being called *ten*, the English name of 69 plus 1 is *seventy*, which, etymologically, is a compound of seven and ten, meaning seven times ten. Hence 76 plus 1 is called *seventy-seven*. The same number, in Sanscrit, is called *Saptati saptan;* in Zend *Kaptaiti Kaptan;* in Greek *hebdomekonta hepta;* in Latin *septuaginta septem;* in Italian *settanta sette;* in French *soixante-dix-sept;* in Russian *Semiidesiamii semii*. For such as have no more extensive knowledge of comparative lirguistic, the few numeral words just mentioned may give some insight into the mutual affinities of the Indo-Latin languages. I call them Indo-Latin simply in allusion to their geographic limits; which are the mouth of the Ganges in India, where languages derived from the Sanscrit are spoken, on one hand; and the western coast of South America, where Spanish, derived from Latin, is spoken, on the other hand.

275. In the Semitic languages, such as Ethiopian, Hebrew, Arabic, Chaldaic, and Siriac, numbers are expressed by words radically different from the correspondent words of the Indo-Latin languages, yet still more closely akin to one another, among themselves; and grammatically founded on the same decimal system. In hebrew the number seven is *sabaa*, whence comes *Sabbath*, the seventh day of the hebrew week. In Syriac the same number is *Sabao*; in Chaldaic and in Arabic it is *Sabaa*, like in Hebrew; as may be seen in the ethnographic Atlas of Balbi. According to the same authority, the number 7, in the modern Ethiopic language, called Ghez or Tigre, is *Subate*. Walton, who has made a polyglot edition of the Bible, observes that the present Ethiopians call their language *Ghez*, that is to say *free*; because they regard it as a primitive tongue not derived from any other. In the literal Ethiopic, the word for seven is *Sabaatu*. They give the name of literal Ethiopic to the comparatively ancient Ghez, which is known to us and fixed by a translation of the New Testament, and part of the Old, made in the earliest times of Christianity. It also forms an integrant and most valuable part of Walton's Polyglot Bible.

276. Genesis states the age of Lamech, the father of Noah, by the remarkable number of 777 units of time, improperly called years. In the hebrew text the words, for that number 777, are: *Sabaa u Sabais u sabaamaih*; word for word, seven and seventy, and seven hundred. In the literal Arabic, namely in the language of the Koran, the same number is expressed by the words *Sabaa sabain u sabamie*. When Peter asked Jesus: Lord, how often shall I forgive my offending brother? till seven times? Christ answered: "not until seven times, but until seventy times seven." These three last words are rendered in the Ethiopic version of the New testament, as follows: *Sabea baba sabee*.

277. Stop a little longer by the way, and consider the importance and significancy of the ethnological facts of which the preceding paragraphs contain a small sample. Accustomed as you are to the beauty, regularity and simplicity of the decimal system, you find it very natural to say *seventy seven*; and you would wonder if a language should be discovered in which the same number were expressed in some such odd way as this: six times eleven, plus twelve, minus one. Depend, however, on it, that symmetry comes from oneness of plan, and a system at once symmetric, grand, and practical, from a great man. There would be no such fundamental resemblance in the grammatical structure of different languages, if they had no common origin, nor would that structure be so beautiful and magnificent, and, withal, so useful, if it were the work of an ordinary man without genius or inspiration.

278. Suppose that a man of an intelligence somewhat above the middle level, but not of the first order, say a statesman of average cleverness, having, by some malady, forgotten every thing

about numbers, should be presented with 77 objects, say nuts, and required to invent an expression of their exact quantity. The probability is that he would fall into a circumlocution much longer and more unsystematical than the one which I have whimsically exemplified, and that his description would yet be so vague that you could not make out what number he really means. Says the Sultan: how many nuts hast thou got?—The vizier answers: a rather considerable quantity, your Highness: methinks I can fill my turban with nuts. I even suppose that I could breakfast with them to day and to-morrow; perhaps even the day after to-morrow, and the next day as well. The sultan replies: that won't do, man. Write down, on a sheet of paper, how many nuts thou hast, not a single one excepted, or thy head shall be cut off. Here the safest means of escape that could occur to the poor vizier, would perhaps be to shift the nuts, one by one, from a place to another, and every time write on a sheet of paper the word *nut, nut, nut*, etc., etc., until it is written as many times as there are nuts. Should a Niebuhr be in the like position, with the only exception that, instead of an oriental despot, he should have to deal with German and English scholars, he would possibly hit on a less troublesome method; he would brazenly deny the very existence of the nuts.

279. Adam, who was a very different sort of person from a wrong-headed Niebuhr, and even from a man of sane but middle-rate understanding, not content with inventing a beautiful nomenclature for numbers, taught his immediate descendants how to perform addition and subtraction, and even how to leave on the ground a record of the result of the calculation. He employed five classes of stones, each class being of a different size from the others; the smallest for the *units*, those of the next size for the *fives*; those of the middle rank for the *tens*; those of the next one for the fifties, and the largest for the hundreds; taking care that the difference in size should be especially prominent between two neighbouring stones of different ranks, in order to avoid perplexity and error. He introduced the intermediary expressions of the fives and fifties, to lessen the total number of stones which would have been necessary, if he had limited himself to express units, tens and hundreds. The instrumentality of stones or small pebbles, in such a process of calculation, is the origin of that very word: *calculation*.

280. Emanuel Ermus instructed the Ethiopians how to write numbers in a much easier way than with stones. His system of numerical notation was nearly the same that has been handed down to us by the Romans, and which is employed in the headings of the chapters of Miranda. You are, however, to understand that in lieu of the curvilinear **C** and of the mixtilineal **D**, he employed the corresponding rectilinear figures; for he at first wanted to write his characters on acacia boards; which was best done with a chisel, or by drawing straight lines with a sharp-pointed instru-

ment and a rule, then bringing out the lines to the sight by a coloured liquid.

281. A simple unit is expressed by I, which is the symbol of one uplifted finger. The numbers 2 and 3 are expressed by the symbol of as many fingers; namely II for 2, and III for 3. Five is expressed by V, which is the symbol of the full hand, the thumb being supposed at an angle with the four united fingers. The number ten, that is to say five and five, is aptly expressed by the sign X, which is composed of two signs of five, one above the other. Likewise all the other principal multiples of five and ten are symbolised by the figure of one or both hands in different positions: as L=50; C=100; D=500; M=1000. Thus MDCCCLVIII means 1858. A lesser before a greater number is to be subtracted therefrom: for example: IV=4; IL=49.

282. The Egyptian system of writing numbers and ideas was a derivation from and a corruption of the Ethiopian system of Ermus. The Egyptian notation of numbers was mainly decimal, which generally required a greater number of signs than the quinary system, to write a given number. For instance they would write nine with nine vertical bars, or rather rectangles, instead of VIIII, or IX; they wrote sixty with six signs resembling a horse-shoe, instead of LX; they wrote six hundred with six signs resembling our figure 9, instead of DC. There are, however, traces of a quinary division even in their system; for in the trilingual stone discovered at Rosetta by the French, and now existing in the British Museum at London, the number of five days, expressed by the two words *emeras pente* in the Greek part of the inscription, is expressed, in the hieroglyphical part of it, by a pentagonal star, meaning five, and by a circle, meaning suns, or days.

283. When the complexive meaning of a numeral notation depends on the relative position, or on the combination of the separate elements, as in the Adamitic system of naming numbers, and in the Indian system of writing them, the decimal is preferable to the quinary system. It is shorter to say, and write, and apprehend, *ninety*, than *fifty and forty*. It is far otherwise when the total meaning of the notation simply arises from summing up the values of all the elementary characters. Therefore Denter Romulius, the teacher of Romulus, being well acquainted with the learning of Ethiopia, Egypt, Chaldea, and Greece, by his travels, and by initiation to their secret societies, established at Rome the Ethiopian, in preference to the Egyptian system of numeric notation.

284. The fundamental rule, which Ermus gave for computation, was this: write regularly the given numbers one above the other; then, for the addition, add separately units to units, fives to fives, tens to tens, fifties to fifties, and so forth; reducing, when necessary, in the progress of the operation, the units to fives; the fives to tens; the tens to fifties; these to hundreds, etc. The like for subtraction and multiplication. In short the rules for the

three first operations of arithmetic were substantially the same as practised now by us with the Indo-Arabic numerals, except in so far that five and ten played alternately the part which is represented, with us, by ten alone. Division was performed by the long process of successively additioning the divisor, then subtracting the sum from the dividend. It would not have been expedient, at the origin of society, to teach processes of a shorter application, but more difficult to learn.

285. The principle, on which the Ethiopian notation of numbers is founded, needed only be generalised, to arrive at the invention of hieroglyphs. Ermus established a system of conventional signs, every one of which expressed an idea corresponding to a whole word, sometimes even to a group of words. With a view that his system of signs should be both easily written and easily recollected, every hieroglyphic sign was very simple, and its form had some ideal resemblance or analogy with the object which it was intended to express.

286. I need scarcely tell you that Ermus gave to this invention the greatest publicity; as he did to his invention of alphabetic writing in a posterior incarnation, in which he had the name of Trismegistus. Hear Diodorus: "The Ethiopians affirm that most of the Egyptian laws are the same with those of Ethiopia, the colony still observing the customs of their ancestors; and that they learnt from the Ethiopians to make statues, and the character of their letters. For, whereas the Egyptians have two sorts of characters, namely the ordinary characters used promiscuously by all the inhabitants, and those which they call sacred, known only by the priests, yet the Ethiopians use both sorts without any difference or distinction. The Ethiopic hieroglyphics represent the shapes of divers beasts; parts and members of human bodies, and artificers' tools and instruments. For, instead of expressing any thing by composition of syllables, they express it by images and metaphoric representations; the meaning of them being ingraven and fixed in the memory by use and exercise."

287. Emanuel Ermus covered the walls of the forum of Canoc with hieroglyphs of a convenient size to be easily read by all. On the southern side of the square he wrote, with characters larger than the others, the praises of the Almighty: to which he added the rites of religious worship, the universal laws of morals, and the civil laws of the commonwealth. On the second side of the square he wrote the history of the world, from Adam to his own times. On the third side he wrote concisely the fundamental rules of the arts: the extracting and working of metals, carpentry, tanning, spinning, weaving, dressing, the construction of measures, balances, and steel-yards; the most important things to be known about food, and even some rules of poetry, music, painting, and moulding statues.

288. On the fourth side he wrote the most elementary rules of arithmetic, and of practical geometry; the mutual distances of

the principal localities of the island, and what was then known of astronomy: namely the Ethiopic calendar, the rising and setting of the principal stars, and the periods of the so called seven planets, placed in the following order, according to the greater or lesser length of their apparent period: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. The distinction of these seven luminaries from the fixed stars, which consists in the former changing their relative positions, while the stars preserve their mutual bearings, had already been discovered by him when he was Adam, and he had even given, to those seven bodies, distinct proper names, though, of course, different from the modern ones; which, however, are very ancient. In his present life under the name of Ermus, he gave the names of the seven planets to the seven elementary notes of each octave, and to the corresponding reeds of his improved syrinx; assigning the name of Saturn, or whatever was the name of the visible planet with the longest period, to the longest reed; and so forth.

289. This suggested to him the idea of giving the same names to the seven days of the week. He consequently gave the name of Saturn, or the corresponding name, to the first day of the week: for, Saturday was then the first day of the week, as it still is with the Arabs. And, as he was fond of those two consonances which the Greeks called diatessaron and diapente, and which we call the fourth and the fifth, they being the most melodious of all, he made an ideal circle of the seven notes, and starting from 1, or Saturn, he proceeded by fourths, all the round, always leaving three notes in the middle; thus he went from 1 to 4, or from Saturn to the Sun; then from 4 to 7, or from the Sun to the Moon; then from 7 to 3, or from the Moon to Mars, which was like a fourth in the circular progress, but a descending fifth in real melody; then from 3 to 6, etc. By this manner he arranged all the names of the seven days in the order in which they still are: Saturday, Sunday, Monday, Tuesday, etc.

290. We are indebted to Dion Cassius for having preserved to us the tradition that the order of the days of the week arises from this ingenious speculation. He, however, adds to it another supposition which is neither beautiful, nor founded on fact, although the result coincides with the preceding, because the rest of the division of 7 by 4, and of 24 by 7 is alike 3. It is remarkable that, although the Indian, the Latin, and the Scandinavian nations give different names to one identical day of the week, yet the attribute of the supposed deity from which they take that name is the same or analogous: for instance *Somadinam, dies Lunæ, Monday;* Soma in the Indian languages, Luna in Latin, and Moon in English, meaning the same thing; to wit the satellite of our earth. Any sagacious reasoner will see that this circumstance, independently of the revelations of this book, renders it even humanly probable that the institution of the week, and the connexion of its names with astronomy and music, originates from an epoch of very remote antiquity.

291. The writings on the walls of the forum of Canoc earned to Ermus the title of father of sciences. The very form of his Egyptian name EREMI, according to Zoega, meant the Father of learning. In the greek myth connected with the name of Hermes, and with the corresponding latin name Mercurius, we should distinguish three parts. First the vestiges of the historical tradition concerning the sixth incarnation of Emanuel. To this truthful part of the myth belong the statement of Diodorus, of Plutarch, of Hyginus, that Hermes was the inventor of writing, of arithmetic, of music, of astronomy, of measures and weights. Another less valuable, but still important, part of the myth regards the Consens Mercury: one of whose avatars was called EREMESE by the Ethiopians. This Eremese, or Mercury Hermes, was a disciple of Emanuel Ermus, as I have already stated; he was even his brother-in-law: for, by a providential disposition, Ermus married Demetera, who was an avatar of the female Consens Cerera, and in that life was sister to Mercury Hermes. The earliest Hellenic legends shadowed forth in exaggerated colours both the virtues and the vices, inherent to the Consens Mercury in his elevated spiritual sphere, and which he has more or less displayed in his different avatars. Among the virtues, for instance, his being a favourer of commerce and of international communications; among the vices, his inclinations to deceit and perjury. The third and greatest part of the myth of Hermes is a worthless mass of mere figments. The substance of these remarks is applicable to the greater number of ancient myths and legends. In almost all of them, there is the historical, the half inspired, and the merely mendacious or foolish portion.

292. Return we to the hieroglyphs of Emanuel Ermus. Such a system of signs was more convenient than alphabetic writing in the infancy of human civilisation, when the whole stock of words or of clear and distinct ideas to be expressed, amounted only to a very few thousands. For, the hieroglyph did not simply appeal to the memory, but to the imagination as well: it had, over the alphabetic language, some of the advantages of a scenic performance of a drama in comparison with the reading of it in a lifeless book.

293. And observe that, considering the paucity of the total number of signs, the hieroglyphic system could be sooner and easier learnt, than modern reading. Clemens of Alexandria tells us that the Egyptians symbolised the Sun with a full circle, and the moon with a luniform arc. We find in fact, on the Egyptian monuments, a circle, with a dot in the middle, employed with the same meaning as by modern astronomers; to denote the Sun. Do you not see how much more easily a child would learn the meaning of two such hieroglyphs: ⊙, ☽, than to spell out the words *Sun* and *Moon*?

294. Suppose that we agree upon understanding, by the upright figure 𓀀, a standing and living man, and by the same letter lying in a horizontal position, 𓁹, a dead man: the required mental

association will, in both cases, be much more easy, than if we were to agree upon giving to the two signs the inverse signification.

295. Well; the meaning of those two elementary hieroglyphs being once established in your mind, if you were now to see them joined together: †, could you not easily be made to understand that the elementary sign of life, crossed by that of death, means *life, death, and life again:* that is to say the great dogma of the resurrection of the dead; in other terms, of the transmigration of souls? One of the reasons why Christ chose to give the form of a cross to the instrument of his passion, was in order that the expanding of his arms should remind us of the universality and holiness of his love, with which he embraces all men. Another reason was the simplicity and elementary beauty of that very form of a cross. A third reason was that he intended to tell you, at a later epoch, that although he might have saved us in a single life, with less sufferings, and even with no sufferings at all, and without descending from heaven, he preferred to be born on earth many times over, and to make all his lives instrumental to our salvation.

296. The cross, in the simple christian form, is sculpted on many an Egyptian monument; but a far more common sort of a cross, to be seen among the hieroglyphs and in the basso-relievos of that country, is the handled cross, that is to say a cross the upper part of which, instead of being a single straight line, is a sort of handle of an elliptic form. A great number of human figures on the Egyptian monuments, bear the handled cross in their hands. That handle itself is a fit elementary emblem of life, still more directly of birth; and the whole hieroglyph contains a decent and spiritualized counterpart of the Indian lingam: but it contains more than that. The interposition of the horizontal emblem of death, between two different symbols of life, makes the complexive figure an appropriate symbol of the law of perpetual renovation, to which all men and women, and the entire Cosmos, are subjected. Therefore is it related by Socrates and Rufinus, that the Egyptian priests declared to the christians who wanted to destroy the Serapium of Alexandria, in the reign of Theodosius, that the cross sculptured in their temples was an emblem of the life to come.

297. Therefore also the starry Monogram of which I have spoken to you, is composed of a cross to which is added a horizontal line, and an oval figure. Both in the cross of this Monogram and in the Southern Cross, but more especially in the great Equatorial cross, the stars representing the longer or vertical branch are in a greater number and brighter than those which form the transversal line. This circumstance intimates to us that by placing the stars in such positions as to represent to our eyes crosses and other significant figures, like so many immense hieroglyphs sculpted on the vault of the heavens, God alluded to the glorious resurrection of his Son, more even than to his voluntary death on the cross. Believe in Him with a true and living faith; a faith evinced by

actions at all times, and especially at this time when it requires courage and holiness to admit and confess before the world the truth of his new teachings: then shall the promise, which he made to you be fulfilled: "I am the resurrection and the life; and every one who has a living faith in me, even if he dies, shall be born again unto the life eternal."

CHAPTER XIX.

Topography of Eden.

298. Emanuel's sixth incarnation bore the name of Canopus. His special object in that life, was to invent ships. All mankind was still enclosed within the moderate limits of the island of Meroe; of all places the one best fitted for the birth of navigation, it being a great and already popular and flourishing country; surrounded by the waters not of a stormy ocean, but of a magnificent river.

299. Understand aright the topography of the cradle of your race. The Nile, traced up from its mouth to all the known part of its principal influent, is the longest river of the Old Continent. Maltebrun suspects it to be the longest in the whole world. Certainly it is the most important of all in the history of the human race. Through the greater part of its known course, namely from seventeen degrees and forty five minutes of north latitude, down to its embouchure in the Mediterranean, under the latitude of thirty one degrees and a half, the Nile is the result of the union of three great rivers. The sources of them all, though partly involved in mystery, are believed to spring at a few degrees distance from the equinoctial line in central Africa. The general direction of the three Niles, both separated and united, is from South to North.

300. The region traversed by them before their union, is now called Abyssinia; but was anciently called upper Ethiopia; the country round which they effect their junction, formerly an island, now a peninsula, is called upper Nubia by the moderns, and was called the island of Meroe, or Ethiopia proper, by the ancients. From the island of Meroe to the Mediterranean, the Nile forms a winding line of the total length of 1850 miles. The very long, very narrow, but very fertile valley through which it flows, in this long tract, is hemmed in, on both sides, by two parallel ridges of barren hills; beyond which, right and left, there are two oceans of arid, desolate, and burning sand. The valley of the Nile below Meroe, is, in fact, like an immense tape of verdant fertility, streched through the desert. The upper part of this valley is severally called lower Ethyiopia, lower Nubia, and the region of the cataracts. The rest of the valley, from the lowest cataract to the Mediterranean, is Egypt.

301. On the western shore of the sacred island of Meroe there was the city called Canoc, or Henock, in the sacred scriptures, but called Saba by Joseph, and Meroe by the Greeks, from the names of two Ethyiopian queens. Philae is a small and beautiful island of the Nile, immediately above the lowest cataract, and near the confine of Egypt with lower Ethyiopia, and of the torrid with the temperate zone; for, it lays nearly under the twenty-fourth parallel. As you descended the river, on the very treshold of Egypt, and but a few miles below the cataract, you found the city of Syene, where there was the celebrated well, in which the Sun was seen by reflection at noon of the summer solstice day, because Syene, having a latitude of about twenty four degrees, was then very nearly under the Tropic of Cancer. Owing, however, to a very slow and periodical alteration of the obliquity of the Ecliptic, caused by the attraction of the planets, the tropic is now at less than twenty-three degrees and a half from the Equator. The approximate coincidence of the confines of Ethiopia and Egypt with those of the Torrid and Temperate Zones, is not accidental.

302. Lower down you found, on both banks of the Nile, the greatest and most beautiful city of Egypt: the one called, by Homer, Thebes with the hundred gates. Her ruins, extant to this day, are still so magnificent and grandiose, that the army of Bonaparte in arriving within sight of them, broke into a cry of admiration and of enthusiasm. The extraordinary dryness of the climate has even preserved an air of freshness to monuments three or four thousand years old.

303. Much lower down you found the second city of Egypt, Memphis, that was for a long time, the capital of the empire. Its vestiges are seen on the left bank of the Nile: and, near them, the Pyramids rear still their proud head, like mountains. Opposite to them, and on the right bank, there is the modern capital of Egypt, the city of Cairo. Here the Nile divides itself into two great branches, which embrace that triangular space called the Delta. The city and sea-port placed at the mouth of the main and western branch, on the Mediterranean, was called Canopus by the ancients; the modern town near the same place is called Rosetta. A little to the west of Canopus, there is the city of Alexandria founded by Mars Alexander.

304. It is one of the blessings and wonders of that blessed and wonderful river, that its waters are a beverage not only healthy but very pleasant. Ancient and modern travellers speak of the peculiar taste of the Nile water, with a sort of enthusiasm. But the Nile besides directly supplying the inhabitants of its banks with drink, supplies them, indirectly, with food, too. The rains which fall in Abyssinia, about the time of the summer solstice, cause a periodical flooding of all the valley of the Nile. The great river begins to swell more and more, till it floods its banks and the adjacent land to the breadth of several miles across, on

both sides; and, upon withdrawing to its bed, leaves on the ground a rich alluvial mud. To the natural effect of this annual inundation, enhanced and regularised by the arts of artificial irrigation, Egypt was indebted for its extraordinary fertility.

305. It is now requisite that you should know something more definite, concerning the streams that surrounded the island of Meroe. On this, as on many other topics incidentally treated in Miranda, I make cursory, and therefore only approximate, statements, which you can verify and bring nearer to exactitude, by consulting other books; other statements I make, which are exclusively derived from higher than human sources of information.

306. As I have already observed, three great rivers unite into one to form the mighty Nile. The middle river, which was called Astapus by Greek and Latin geographers, is now called, by the Africans, with the Semitic name Bahr-el-Azrek: that is to say the Blue river. It communicates its dark bluish colour to the whole Nile: and it is remarkable that we are told by modern linguists that the very word Nile, in Sanscrit, means blue. Observe also that, according to Diodours, in the language of the natives, Astapus meant *a river of darkness*. The most plausible construction of that passage of Diodorus is that the ancient Ethiopic name of the middle branch of the Nile, was substantially the same as the modern name; *Bar-el-Azrek*, a river of a blue and darkish colour. The second great constituent of the Nile is called by the natives Bahr-el-Abiad, the White River, but was called absolutely *the* Nile by Ptolemy, for the same reason that it is called the true Nile by some modern geographers: that is to say because it is the largest of the three heads of the Nile. Its third, or eastern, head, was called Astaboras by Strabo and by Ptolemy, but is known to the natives under the name of Atbara in the lowest part of its course, and of Tacazze, that is to say the terrible one, higher up.

307. The Blue and White rivers first join into one at Kartum, near the fifteenth degree and a half of northern latitude. About two degrees lower down, the Astaboras falls into that united stream, which henceforward flows down to the Mediterranean, in a winding line 1850 miles long, without receiving a single new affluent, except small torrents in the rainy season. Humboldt remarks that this is the only example of a river running over so long a line without being engrossed by any tributary. This singular circumstance is parent to another: the Nile is also the sole river, on our planet, that brings to the sea a less volume of water than it rolls one or two thousand miles nearer to its source; for, below Meroe, the Nile loses a great deal more by evaporation than it gains by its torrential tributaries. Even such as it is, the Nile in Egypt is one of the greatest rivers of the world; but, in upper Ethiopia, a single one of its three great constituents is larger than its united channel in Egypt. From Kartum up to

Aleis, the White Nile is one or two miles in breadth; still higher up, where its course is more sluggish, its banks are frequently three or four miles apart; and in some places, during the inundations, its waters, according to Mac Culloch, extend twenty one miles from side to side. In its ordinary state and in its middle channel, it has there a depth of three or four orgyas, that is to say of from eighteen to twenty-four feet.

308. The territory embraced by those three great branches of the Nile is now simply a peninsula through the greater part of the year; but Strabo, Ptolemy, and the other ancient authors who have spoken of it, agree in calling it an island. Ptolemy gives it to understand that the insulation was completed by the existence of an upper communication between the Astapus, or Middle Nile, and the Astaboras. The British traveller Bruce affirms that the complete insulation still exists, in our times, at the yearly epoch of the inundations. Ptolemy professes even to assign, by degrees and half degrees, the longitude and latitude of the points of junction, both of the Astapus with the Nile, on one hand, and of the same Astapus with the Astaboras on the other hand. In order to avoid negative quantities, he assumed for the starting point of his longitudes an arbitrary meridian sixty degrees and a half to the west of Alexandria, where he lived; and for the starting point of his latitudes the Equator. The confluence of the Astapus, or Blue Nile, with the Nile (the White Nile) he places in twelve degrees of latitude, and in sixty-one degrees of longitude; that is to say, in fact, half a degree east of Alexandria; and what he calls the conjunction of the same Astapus with the Astaboras, but which I take for the point of *effluence* of the emissary which went from the Astapus to the Astaboras, he places at $11\frac{1}{2}$ of latitude, and $62\frac{1}{2}$ of longitude; that is to say, substantially, one degree and a half to the east, and half a degree to the south of the confluence of the Blue with the White Nile. That there are considerable errors in these numbers, is quite probable; nor is this to be wondered at; for, being seldom in possession of astronomic observations, in connexion with the true longitude and latitude of distant places, Ptolemy was too often compelled to reduce to geographic coordinates the imperfect information about distances, supplied to him by travellers. The very definiteness, however, of his statement is a strong argument that an upper communication did really exist, in ancient times, both between the White Nile and the Blue Nile, and between the latter and the Astaboras; and that, consequently, the territory of Meroe had a just claim to the denomination of a fluviatic island.

309. It now suits me to make the names of the other streams, connected with the Blue and White Niles, very easy to be remembered, by extending the analogy of such denominations. I shall call *Grey* Nile the result of the union of the *Blue* with the *White* Nile; I shall likewise substitute the name of *Black* Nile to that of Astaboras, and give the name of *Red* Nile to the intermediary

stream, now no longer existing, which in ancient times flowed out from the Blue to the Black Nile.

310. The appellations of White and Blue Niles are naturally associated with the habitual colours of their waters; the Bahr-el-Abiad being of a whitish colour at all times, and the Bahr-el-Azrek of a blue, or dark greenish, hue during the greater part of the year. The adjective grey may quite naturally be associated with the mixture of waters severally called blue and white. The analogous denominations of Red and Black Rivers must be rather regarded as conventional, just like those of Red and Black seas. The two names, however, proposed by me, are also founded on real facts. For, the Blue Nile, at the time of the inundation, changes its ordinary hue into a reddish colour; and its colour, whatever it was at any time, must needs have been that of its effluent. Even now a days the red hue of the middle Nile, at the beginning of the inundation, is sufficiently strong to impart to the whole Nile below Meroe some fancied appearance of a stream of blood; a circumstance well known to travellers, and even connected with the history of the Israelites. At the same epoch of the rainy season, while a red ochre gives a bloody tint to the Middle Nile, another sort of earth, of a Black or deep green colour, gives a dark hue to the Astaboras; and imagination can easily associate this circumstance with the name of Black River, or Black Nile.

311. At present, follow my description with the eyes of your mind. Here is the Blue Nile in the middle; the White Nile is on the left or western side of the Blue Nile; and the Black river on the other side. The valley of the middle or Blue Nile is considerably higher than that of the White one; the valley of the Black Nile is lower than both; so it is possible, for the Red Nile, to detach itself from the Blue, and to go as an emissary, to the Black River. Much lower down than the point where the Red issued from the Blue or Middle Nile, the latter joined itself to the White Nile, and formed, with it, the Grey Nile. On the other hand, the Black River, after having been engrossed by the Red one, fell into the Grey Nile. The quadrangular space enclosed by these four streams, namely by the Blue, the Grey, the Red, and the Black Niles, had the form of a shield, as we are informed by Strabo; and it was nothing but the famous and holy island of Meroe.

312. The smooth course of the Grey Nile was interrupted by a great cataract, comparable to what the Niagara still is in America. Its conversion into what really is a simple rapid, though it still retains the name of a cataract, lowered the level both of the White and of the Blue Nile; and the bifurcation of the latter ceased to exist. Meroe is no longer an island. When you can, however, you shall reestablish the perfect insulation of that sacred country; keeping only a communication, with the surrounding continent, by bridges.

313. We know from the ancient geographers that the city of Meroe was on the western shore of the island, in other terms on the right bank of the Grey Nile, seventy Roman miles above the confluence of the Black River, and near the seventeenth degree of north latitude. The site is identified by the presence of extensive and imposing ruins; ninety one pyramids: several temples; avenues of colossal sphynxes; vast mounds of rubbish. On these relics of the capital of an once powerful empire, there is now a poor assemblage of huts called Assur. Mark this word, ASSUR; for, although it is the modern name of an existing village, its etymology must be traced up to the highest antiquity.

314. The Ethiopian monuments resemble the Egyptian; but more than one traveller, upon careful comparison and examination, thinks the Egyptian arts and institutions a derivation from Meroe; not the reverse. The learned historian Heeren is of the same opinion. The Ethiopian envoys, with whom Diodorus Siculus spoke in Egypt, were right in stating to him that the Egyptians were a colony drawn out from Ethiopia by Osiris. Humanity, civilisation, religion, unhappily even superstition, came down the Nile. Caillaud has shown that the principal objects used in Egyptian worship were not indigenous, but the produce of the Ethiopian soil.

315. I do not think it amiss to note the correspondence of the locality of Eden, as described in the book of Genesis, with the topography of our island of Meroe. Of the four rivers of Eden, named by Moses, Pison is the Grey Nile; Gihon the Blue; Hiddekel the Red; and Perat the Black River.

316. Observe the etymologic coincidences which, independently of the revelations of Miranda, would still render it humanly probable that the four rivers named by the writer of Genesis were identical with the four surrounding Meroe. First: *Pison*, says Kitto, means a stream generally; and here such name is appropriately given, by a sort of antonomasia, to what I call the Grey Nile, because it may be regarded as the Nile itself, and is even called so by all modern geographers. In this sense it is the most important river of the world. The Arabic version of Genesis puts the very word *Nile* instead of Pison. In this sense also, considering the Grey Nile as identified with the whole system of the Nile, Pison may verily be said to surround all the islands of the Nile. Strabo says of the greatest of them: "Meroe has many mountains, and large woods; and it is inhabited partly by shepherds, partly by hunters, and partly by husbandmen.—Even women, amongst them, are armed.—There are mines of copper, of iron, and of gold, and several sorts of precious stones;—there also are salt-pits." The region of the Nile is even, according to Balbi, almost the only part of Africa where there are precious stones. Genesis says: The name of the first river is Pison; that is it which compasseth the whole land of

Havilah, where there is gold; and the gold of that land is good. There is bdellium, and the onyx stone."

317. You see the clear mention of gold and of precious stones in the Bible as well as in Strabo. Answorth, however, substitutes the Beryl to the onyx stone; and the original hebrew word is also translated Beryl by the Septuagint, in another place. But what is *Bdellium*, or rather what is *Bedolach*? For, such is the corresponding word in the hebrew text. Some affirm it to be an aromatic substance; others take it for the ruby; according to others it is the crystal rock. Raleigh says that the Hebrews take it for the loadstone. His words are quoted in a work of the most easy reference for all Englishmen, namely Johnson's Dictionary of the English language. The loadstone, by which iron is attracted, is itself an iron ore, and found in almost every place where there are mines of that metal.

318. The book of Genesis continues as here follows: "And the name of the second river is Gihon; the same is it that compasseth the whole land of ETHIOPIA." Now Calmet says that *Gihon* comes from a word that signifies to break forth, or come forth with great force. Very aptly, then, is it appropriated to the Blue Nile, both because of its central position in the hydrographic system of the whole Nile, and because of its velocity. At the point of confluence, even mighty Bar-el-Abiad himself, the White Nile, seems timidly to shrink from the violence of his impetuous brother. Moses states that the Gihon surrounds the whole land of ETHIOPIA, because the Blue or middle Nile did really surround all Meroe; by the bifurcation of its unmixed waters, on two sides of the quadrangle, and mixed with the White and Black rivers on the two other sides.

319. Of the third river of Eden, the modern translations say that it goes towards the east of Assyria. The word used in the Mosaic original for Assyria is Assur. Recollect that this is the name of the village on the ruins of the city of Meroe. The Red Nile did really flow to the east of the city of Meroe, and formed the south-eastern boundary of the island. It moreover ran towards the North-east, therefore towards Assyria and Persia. It should also be noted, in connection with this, that, according to Pliny, the Nile was called Siris by the Ethiopians. The seventy interpreters who made, at Alexandria in Egypt, the celebrated greek translation called by their number the Septuagint, give to that third river of Eden the name of Tigris. Observe that Tigré is the name of the principal part of Abyssinia, contiguous to the south-eastern side of the ancient land of Meroe.

320. Lastly the name of the fourth river is *Pherat* or *Parat* in the hebrew text. Do you not perceive the kinship of that word with the name of *Astaboras*, which Strabo, and Ptolemy, and Pliny give to the Black River, or, better still, with the modern African name AT-BARAH?

321. The Septuagint, however, calls it Euphrates; a form of

the word which is here to be avoided, inasmuch as it tends to produce confusion. It has nevertheless crept from the Greek into the Latin version, and thence into all the modern translations. The translators ought to have known that Ethiopia is in Africa; and that surely neither the Asiatic Euphrates, nor any of the rivers connected with it, "*compasseth the land of Ethiopia.*"

322. But originally the names of the two African rivers Tigré or Hiddekel, and Perat or Pherat, on one hand, and the names of the two Asiatic rivers Tigris and Euphrates, on the other hand, were more than similar; they were identical. And the cause of such identity is this: that when an Ethiopian colony, starting from the eastern part of the island of Meroe, went to settle in the Asiatic Mesopotamia, they gave to the two great rivers of their new country, and to that country itself, such names as would call to their mind their own native Mesopotamia.

323. Well might the island of Meroe be called a delicious garden, an EDEN. The magnificent enclosure of her four rivers had no parallel in the world. There is not the like of the fertility of its soil in any part of the temperate, nor in the greater part of the tropical zones. The natural heat of the climate was rendered quite tolerable by the elevation of the ground, by the evaporation of the rivers, and above all by the physiological constitution of the inhabitants. The surface of the country consists chiefly in a vast plain, diversified here and there by hills, and by a ridge of higher mountains, skirting its Southern limit. In a cave existing in the side of one of these hills, your progenitors were born. There, too, they were sheltered from the sun and from the rains during their infancy. There the Almighty fed them, through the invisible attendance of Angels, and the visible ministration of lower animals.

324. The sky, there, is of a perfect serenity during the greater part of time. The Ethiopians had two harvests in the year; their trees were always green. The palm yielded its dates with profusion; whole forests of ebony trees supplied a precious wood of a black colour. The banks of their rivers were and are still perpetually embellished with lillies, junquils and tulips; with trees of jasmin and of roses, and with a variety of flowers unknown to Europe. Neither has the European vegetation anything to bear comparison with the profuse abundance and the delicious fragrancy of those Ethiopian flowers.

325. Meroe, in the early days of the world, deserved still more the title of Eden by the comparative innocence of her inhabitants. Homer calls the Ethiopians the most just of all men, and affirms that Jupiter liked their sacrifices better than those of other mortals. They were also celebrated among the ancients for their longevity, for the tallness of their stature, and the handsomeness of their features. We are all descended from them; but their most immediate and physically least altered descendants are the Abyssinians. They are described by modern

travellers as a race of a brown olive colour, with a tall majestic stature, and well expressed features. They have large eyes, an almost grecian nose, thin lips and white teeth. They are not without wit and delicacy; their apprehension is quick and their judgment sound. Their present religion is Christianity. It has been uninterruptedly so, from the earliest days of the Christian Church to our times.

326. More than for any other reason, the island of Meroe, in the first age of the world, deserved the title of a terrestrial paradise, because Emanuel was born there not less than eight times. In no other country was he incarnate so often; nowhere else was he so much respected and beloved by his contemporaries; the only exception being his unpopularity at the end of Pan's life. To his frequent presence among the Ethiopians are chiefly due their ancient virtues. After he had ceased to be visible among them, their religion fell into the corruptions of polytheism and idolatry. Originally it was the worship of the Immense, All-pervading, All-seeing, All-powerful Spirit. His ethiopian and egyptian name was AMOLACA, or AMMON; words, in their true sense, as august as JEHOVA, with which they are synonimous.

327. The form of the word AMMON was providentially akin with EMMANUEL, which latter word, according to its Hebrew etymology, means: *God with us.* Strabo says that the Ethiopians acknowledged two deities: "an immortal one, which is the Cause of all things; and a mortal one, nameless and not easily recognised." The true import of these words, which Strabo himself did not apprehend, is to the effect that, in the earliest ages, the Ethiopians worshipped the only true God; but that they had a knowledge of the existence of the great mystery by which, from the unfathomable depth of his infinitude, He chooses to show himself, at predestined epochs, in the form of a mortal man. They in fact knew by revelation that Emanuel had appeared several times among them; that he had been Adam, Orion, Cepheus, even Pan; but they acquired the certitude of the fact that Pan was a revival of Adam, and an incarnation of Ammon, only after the death of Pan. They likewise knew that he was to appear many more times again; but they knew not what were to be his future names; and they understood well that each time Emanuel would be unacknoledged, as such, by the majority of his contemporaries.

328. Thus much for the first Eden. There are two more islands to which the name of Eden is related. One of them is an island of the Indian Ocean, called Taprobana by the ancients, Ceylon by the Moderns. A polygone circumscribed to its coasts presents a striking resemblance to a pear; and it rises from the sea near the apex of the Indian Peninsula, the form of which has been compared to a human tongue. These comparisons are inevitably open to ridicule: but beware of thinking that a serious and awful meaning may not also be attached to them. The brightest part of the Milky way is interrupted by a comparatively starless space,

called the coal-sack by sailors; and the outline of this dark space presents also a striking likeness to a pear. In the third part of Miranda you shall see some admirable coincidences which that pearlike space presents in relation with the asterism of the Southern Cross, and with the star of Adam the third. Ceylon, however, was connected with the incarnation of Emanuel Adam the second, not of Emanuel Adam the third. The most notorious of all *bdelliums*, or spices, the cinnamon, grows there in unrivalled abundance. It also produces the cocoa-nut, and the bread-fruit. Here is found the genuine ruby; and the pearl-fisheries on the coast have been long celebrated. The Arabs call this island Tenasserim, to wit the Paradise; and both they and the Christians give to its highest mountain the name of ADAM'S pike; and the name of ADAM'S Bridge to a chain of sand-banks connecting the island with the Indian continent.

329. The third island with which the name of Eden is connected exists no longer. It was near the end of the Nile, and surrounded by its waters, but in a place now covered with those of the Mediterranean. That was the Eden of the *third* Adam. There the fall of man was represented by the eating of the forbidden *fruit*. Genesis says: "A river went out of Eden (that is to say out of the garden) to water the garden." How is this? Can a river go out of a place, and still remain there to water it? No: but it can well go from one to another garden. It went from the garden of Meroe to the garden of Atlantis. But was there gold, even very good gold, and the load-stone, and the Beryl in Atlantis as well as in Meroe? Yes: and of a higher nature, too, than material minerals. Some one of you will find out the mysteries of these words without my stopping to explain them. I will rather relate to you the origin of navigation.

CHAPTER XX.

Emanuel as the inventor of Navigation.

330. A trunk of baobab, carried down from its native forest, by the inundation of the Blue Nile, providentially ran aground on the western shore of the island of Meroe. It was a worthy specimen of that enormous tree, which may be called the whale of the vegetable kingdom; being fifteen feet in diameter, though not much more than that in length. Canopus, seeing it, made this reflexion. What gave to this tree its buoyancy in the water, was the volume of that portion of it which was immerged. That buoyancy was enough to support the weight both of the part under water and of the part above it. Supposing that I should cut off the latter part, and hollow out the other half of the tree in the form of a nut-shell, it would float just as a nut-shell does. If I put a very small stone within the nut-shell, it does nevertheless

float; so will the hollowed trunk of the baobab, with a proportionately large weight within its concavity. I should thus be enabled to convey, with very little trouble, men and commodities from one point of the island to another.

331. Following up his conception by actual performance, after having made some experiments with small pieces of wood of different forms, Canopus constructed a gigantic saw to be moved by eight men, four above, and four beneath; and having dug a ditch under the baobab, and supported it with props, he sawed longitudinally the trunk into two unequal segments; then, hollowing out and shaping properly the smaller segment, he formed what may still be called a large canoe. At the next inundation, the water came again to the place where it had left the trunk in the preceding year. No one at first was willing to risk his life on board the canoe, except Emanuel Canopus, and his brother Neptune Poseidon. They floated down the river for several miles, guiding their craft by means of two long and iron-shod poles which they pressed against the bottom of the river, and landed in safety and triumph at Canoc. Afterwards they built a much lighter but not less large and capacious sort of boat, with many pieces of wood carefully joined and nailed together, but of a form longer and narrower than the canoe, and also more flat at the bottom, and sharper at the fore part. The vessel was thus more easily moved through the water, and it carried a greater weight.

332. Subsequently Canopus invented oars, to propel his boat even in deep water, the bottom of which could not be reached with a pole. He also invented the admirable contrivance of the propulsion of ships by wind. This result he obtained by erecting a mast at midship, by fixing a transverse yard at the top of the mast, and spreading to the wind a cotton sail, the upper corners of which were supported by the yard, the lower corners being fixed to the borders of the vessel. Lastly he invented the rudder, a large paddle, placed at the aft part, to steer the ship. For, he had only to push the handle of the rudder to the left, when he wished his ship should go to the right; or, by turning the handle of the rudder to the right, the ship would go to the left.

333. But Poseidon, too, was a man of genius. He made a number of practical and important inprovements to his brother's invention. The two chief improvements, equivalent to capital inventions, made by Poseidon, consisted in smearing the ship with pitch, to render it impermeable to water; and in making the yard moveable, so that, by the obliquity of the sail, advantage might be taken even of a partly unfavourable wind; and the favourable wind itself, when not exactly coinciding with the longitudinal line of the ship, worked with greater effect, than if the sail had been perpendicular to that line. Such an improvement was more likely to occur to Poseidon than to Canopus. Emanuel is not fond of things askance, even when he approves of them.

334. Out of respect for the inventor of navigation, the

Ethiopians gave the name of Canopus to a star which is now, by the precession of the equinoxes, at 36 degrees from the south pole, but which at that time the citizens of Canoc saw at but a few degrees of elevation above the surface of the Nile, in the South. It is the most brilliant star of the heavens, next to Sirius. Sirius itself, which is the brightest of all fixed stars, was so called from the Ethiopian name of the Nile. They also called Ship a group of stars of which Canopus was the brightest. The Egyptians gave the name of Canopus to their great city and sea-port at the principal mouth of the Nile. Canopus himself, called by them Knuphis, they regarded as one of their eight great gods. The Egyptian figure of Canopus may appear grotesque to modern men: they represented him by a human-headed pot. Such monstrous representations of divinities, and even of kings, so often to be seen on Egyptian and Assyrian monuments, had their origin in the hieroglyphical system. As very few would have been able to make a true and resembling portrait, and since simplicity and facility of execution were essential to hieroglyphs, an individual man was hieroglyphically represented by the rough outline of a part of the human frame, joined to the rough outline of a part of the figure of some animal or object, which would be ideally associated with the leading characteristics of the individual. Likewise a human head surmounting a vase, supposed to be full of water, led the imagination to the idea of Canopus, through the circumstance that he was the first man afloat above the surface of water.

335. The Greek astronomers preserved the name of Canopus to the star so named by the Ethiopians and by the Egyptians; but the Greeks changed the original limits and form of the constellation, and called it the ship of Argo. The stars, however, forming what I call the asterism of the Ship of Canopus, present some wonderful coincidences, which had hitherto escaped the attention of the Greek as well as of the modern astronomers. The stars α Reticuli and π Argus, of the third magnitude; α Phoenicis, of the second; α Eridani, or Achernar; and α Argus or Canopus, both of them of the first magnitude, are beautifully and symmetrically placed on an arc of a minor circle, at equal intervals from one another. These five stars represent the transverse section of the primitive ship of Canopus, which was necessarily a segment of a circle, being a canoe made by sawing longitudinally the trunk of a tree. These five stars, figuring the section of the Canoe, I call the Cup.

336. Then there are three stars, α Reticuli rhomboidalis, 33 Eridani, and α Persei, which form a straight line, rising perpendicularly and symmetrically from the middle of the Cup to represent the mast of the ship. There even are, accross the line of the mast, five more stars, η, ζ, ε, δ, A Eridani, very nearly in one straight line, in order to figure the ship's yard. Lastly the whole circumference of the baobab, of which the first ship on earth was made, is represented by not less than eleven stars, namely the five

of the Cup, and, besides them, α Aurigae, or Capella, which is one of the six brightest stars of the first magnitude, α Persei, than which there are only thirty brighter stars throughout the heavens, β Andromedae and η Canis, both of which are of the second magnitude, and γ Pegasi and β Canis minoris, of the third magnitude. These eleven stars, are all placed on the circumference of a minor circle of the celestial sphere. The superficial radius of this lesser circle is equal to 56 degrees and 20 minutes of a great circle. Two of the stars of the circle, namely η Canis majoris and α Persei, the last of which also figures as the top of the ship's mast, are in the prolongation of the main line of the Northern Cross and of the Monogram, where my name is written with stars, in Roman letters. Some more coincidences there are, worth notice, in these asterisms of the Baobab and of the Ship of Canopus. See them in the third part of Miranda.

337. Now, men, what will you say of all this, when you verify the reality of what I have been exposing to you, by going sufficiently near the Equator to see with your own eyes and at one glance, all the stars which I have named; or, more commodiously, by examining and measuring their positions on a celestial globe? Those in which the instinct or the habit of comprehensive induction is little developed, will hesitate; the clearest-minded will at once understand that here is the hand of the Almighty. Upon further reflexion, you will also come to the conclusion that the ship of Emanuel Canopus was not made in imitation of the asterism, a part of which was then invisible at Canoc, but that the asterism was created in imitation of the ship. That is to say: your Creator, knowing before-hand that the first ship on earth was to be a canoe, and that it was to be constructed by himself, incarnate as a man, placed those stars in such positions that, seen from this Earth, their figure should recall to you the circumstances of the construction of a canoe, and confirm the truth of my sayings.

338. You may understand, even from this foretaste of what shall be more fully explained in the third part, that the stars of the heavens demonstrate, in their luminous language, the divine origin of this book. Even the holy Koran of Mahomet foretells these heavenly proofs of my mission. It contains the following words: "The Meccans say: O thou to whom the admonition hath been sent down, thou art certainly a fool; wouldest thou not have come unto us with an attendance of angels, if thou hadst spoken truth? Answer: We send not down the angels unless on a just occasion; nor should the unbelievers be then respited any longer. We have heretofore sent apostles, before thee, among the ancient sects; and there came no apostle unto them whom they did not laugh to scorn. In the same manner shall the wicked Meccans scoff at their prophet. We have placed the twelve signs in the heaven, and have set them out in various figures for the observation of the spectators. But if we should even open a gate in the heaven

above them, and they should ascend thereto all the day long, they would surely say: Our eyes are only dazzled; or rather we are a people deluded by enchantments." In the same manner, too, did the Jewish doctors scoff at the miracles of Jesus and say: "he casts out devils by the power of a greater devil."—"Ye, doctors of Europe, beware of conducting yourselves, towards my Son, as the wicked Jews and Meccans did; for you will be less excusable and more severely punished."

CHAPTER XXI.

Emanuel Adam the Second.

339. In the beginning and from everlasting, God created the immense heaven and the immense earth of the immense Universe: Spirit, and Matter. He created the limited Heaven and the Earth of this our cosmos at the beginning of the first day: I mean to say in the first of the twelve millennial epochs, of which I have spoken to you in the first and in the third chapters of Miranda.

340. On the morning of the same day, namely in the second epoch, He said: "let there be light, and there was light." In the third epoch He separated the Chaotic elements of the present Cosmos into two very unequal portions. In the fourth epoch, with the greater of these two portions He made the stars and the planets; with the lesser portion He made the Earth. This was the morning or second part of the second day. In the fifth epoch He created the rocks and the Ocean. Its salted waters, at first, overspread all the surface of our planet. But our Creator, through the volcanic agency of subterranean fire, kindled by electricity, raised a portion of the solid crust, and, lo! the Continents and the islands, the mountains and the plains were established. The Psalmist says the same thing, with a sublimer but not less truthful language than that of science. "Thou coveredst the earth with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend, the valleys descend unto the places which thou hast founded for them."

341. In the sixth epoch He created the plants, and made them grow with an exuberance and a rapidity which have no parallel in the subsequent stages of creation, much less in our times of settled natural laws. During that youthful age of our planet, along with the huge pines, the gigantic ferns, and the luxuriant herbage, those insects also, and those corals, crustaceans, and fishes were made which geologists find imbedded in the lowest palæozcic strata. Then did He also deposit in England and in other regions vast layers of coal, as a precious relic and testimonial of the wreck of a preceding cosmos. Many billions, too, of microspopic shells

composing some of the rocks, originate from other worlds which have ceased to exist.

342. In the seventh epoch, which constitutes the Mosaic evening of the fourth day, God gave a more definite form to the fixed stars. On the subsequent morning, that is to say in the eighth epoch, He finished the Sun, and the planets of our Cosmos. Do not wonder at the Old Bible saying that the stars were made for signs. You have already seen in more than one of the preceding chapters of Miranda, that many of the stars are, in fact, signs pointing out the incarnate presence of Christ on this earth; and you shall see it better in the third part of the holy volume. There you will also be led to understand that, although the Sun is more than one million times greater than the earth, he, as well as the planets, was chiefly made for the Earth. Moses was, therefore, right in stating that the Creator made the Sun and the Moon to rule over the day and over the night.

343. As the sixth epoch was mainly an epoch of plants, though also of fishes in a secondary degree, so the ninth epoch was, in a secondary degree, an epoch of corals, of molluscs and plants, but prominently of fishes, and of huge monsters of the deep; of egg-bearing animals; of wonderful whales, of enormous reptiles, such as the plesiosaurus, the iguanodon and the ictyosaurus; and of those gigantic birds which stamped their astonishing foot-prints on mud, which has since hardened into rocks. The foot-steps of some of those extraordinary birds are larger than those of a camel. We find the traces of the organised bodies, belonging to this ninth epoch of the creation, in the secondary or middle strata. The tenth epoch was pre-eminently the age of birds and of colossal quadrupeds. Therefore do you find, in the tertiary or upper strata, remains of that gigantic tapir which Cuvier calls dinotherium, and which he argues to have been not less than eighteen feet long; of the mastodon, of the megatherium, of the toxodon, and of other pachydermatous mammals, presenting the characters of species now extinct but subordinate to still existing genera.

344. The eleventh and twelfth epochs, respectively called by Moses the evening and the morning of the sixth day, saw the crowning glory of creation: the birth of Man, in the incarnate personality of the Creator himself. Some mammalia were also created at the beginning of the same period. Upon comparison you can detect a close agreement of the twelve epochs, such as I have just described them, with the data of modern science on one side, and with the first chapter of Genesis on the other side. This coincidence is one of the elements of the inductive argument showing the inspiration of the Bible.

345. Adam the first, and the five subsequent incarnations of Emanuel, belong to the eleventh epoch: Adam the third closed the twelfth and last epoch. This chapter is chiefly devoted to Adam the second, who formed the point of transition between the two epochs. Even after the creation of the first Adam and of the

first Eva, the creative process continued invisibly to modify the external characters of the human race, from the year 4005 before Christ, when Adam the first was conceived, to the year 2189 before Christ, when the marriage of the third Adam with the third Eva was achieved.

346. The forms of the first Adam were nearly those of the Abyssinian variety of mankind, being intermediary to those of a modern European and of a negro, but partaking more of the former than of the latter. Eva, on the contrary, shared more the characters of the negro than those of the white race, although the general forms of her person were, on the whole, those of a very handsome woman. Had natural causes been left to their ordinary course, the offspring of the first human pair would have been mulattoes; but the creative process interfered, and caused three of their sons aud six of their daughters to have the characteristics of the negro type, or of their mother Eva, while one of her sons with two of her daughters resembled Adam, and therefore exhibited in a great measure, though not completely, the characteristics of the present European race.

347. The handsome son was married to both his handsome sisters; and their descendants, by the universal power of beauty, and by their resemblance to Adam, became a favoured caste among their black cousins. Caste was rife in ancient Ethiopia and in ancient Egypt, as it still is in India. There, too, intermarriage among the different castes is forbidden. The divisions and subdivisions of caste, in India, are very numerous; but the principal distinction is there still, as it was in Egypt, into the four classes or castes of priests, soldiers, tradesmen, and labourers. Adam's object, in instituting the distinction of castes, was good; namely to keep pure and unmixed the different races that were to answer different conditions of the general development of human civilisation. But the distinction of castes has outlived its purpose, and it ought to have been abolished since long. This institution, however, has met with the fate of almost all other useful institutions. Satan opposes their establishment as long as he can; as soon as they are established, he endeavours to marr their advantages by corruption and exaggeration; and, lastly, when they have waxed wholly effete and obnoxious, he struggles to prevent their abolition, even more desperately than he had opposed their adoption.

348. A few words to future legislators. There must be a fusion of all the races; but the white one should have the predominant share. Make experimental crossings, and keep their pedigrees for many generations. Do not prevent the natural development of any race; but favour that development more or less, and hold out greater or lesser encouragements to the celebration of mixed marriages, according to the lessons of experience, and the foresight of wisdom; so that, the elements of the fusion being given to you by nature, they shall be combined in such proportions as are calculated to produce the best final result. Let

also men understand that God, by his mercy and loving-kindness, has instituted marriage for two distinct purposes, the propagation of the species, and the happiness of individuals. Of these two objects the paramount one is the former: therefore will it be the duty of every married couple to keep that holy object in view, so long and so far as may be necessary to replenish the earth with the utmost number of rational beings that can simultaneously live in a state of physical health, and moral happiness.

349. Not many generations after the death of the first Adam, the handsome Ethiopic caste began to claim as a right the deference which at first had been paid to them as a spontaneous grant of love. Consequently, soon after the invention of navigation by Emanuel Canopus, the greater number of Negroes passed the Nile, and spread themselves southward and westward over the inner regions of Africa. But a wild spirit of emigration and adventure siezed also upon many men of the privileged caste, and, as Providence directed them, they crossed the Black River, with their women, children, and cattle, at first established themselves at Axum, and thence extended to the borders of the Red Sea.

350. Vulcan Dasaratu constructed two large ships, and sailed, on the 29th of June of the year 3400 before Christ, from the bay of Amphila, with his wife Berilla Caosalia, and about two hundred followers. He wished to cross the Red Sea, and to land on the opposite coast of Arabia. But the western Monsoon was stronger than his nautical skill, and he drifted over the straits of Babel-Mandeb into the Indian Ocean. After having sailed many days as the wind listed, his ship touched the South-western shore of the Indian Peninsula, opposite to the island of Ceylon. Dasaratu landed in safety, and established himself, with his followers, on the site of the present city of Madura on the river Viga, in the Carnatic. The district was fertile, varied with hill and plain, well watered and healthy, especially in the hilly part of it. It is still one of the holy countries of Southern India. The present town of Madura has some of the most extraordinary pieces of Hindoo architecture extant.

351. A few months after Dasaratu's arrival in India, a son was born to him, and he gave to that son the name of Adam. I call him Emanuel Adam the second, because he was the seventh incarnation of Emanuel. The sacred books of the Indians call him Rama, whom they regard as the seventh incarnation of Visnu. In order to accelerate the spreading of the human race over a great number of regions, Providence inspired the men of that epoch with an extraordinary spirit of daring and adventure. So Adam the second, having grown up to manhood, left the shores of India with a few followers, and sailed towards Africa, to fetch therefrom a reinforcement to his father's colony.

352. In his preceding nautical excursions he had made the discovery of the sphericity of the earth by remarking the rotundity of the visible horizon, and the gradual disappearance and appearance,

to the sailor's eyes, of mountains and of other elevated objects. He confirmed himself in the belief that the earth has a spherical shape by observing the mean altitude, at Madura, of the star Einan, or α Draconis, which was then the Pole star, and comparing his observations with those which his father had made on the Red Sea, and with the more accurate ones which had been made at Canoc.

353. He even made a rough guess at the real dimensions of the whole globe of the Earth, by observing that it was necessary for him to row in his boat, on a calm sea, to a distance of a little more than eight skonos, or ethiopic miles, from a mast which he had erected on the beach, and the top of which was ten orgyas or *men*, above the surface of the water, in order to cause a flag or a light placed on the same top, to disappear from his sight. For he satisfied himself, by a geometrical reasoning, aided by the graphic delineation of a circle with a tangent and a central secant, that the distance of the mast was a mean proportional between the mast's altitude and the diameter of the Earth; that is to say: as the altitude of the mast was nearly the 800th part of the distance at which the top of the mast disappeared, so this same distance must be nearly the 800th part of the Earth's diameter; consequently the same diameter must be nearly seven thousand miles. By comparing the length of a thread, which surrounded a disk, with the diameter of the same disk, he farther inferred that the whole circumference of the terraqueous globe was equal to about twenty-two thousand ethiopic miles; he, however, adopted the number of 21,600 miles, as the expression of that circumference, because it gives a whole mile to every minute of a degree.

354. Never was a great discovery arrived at by a simpler or more beautiful method. True it is that, owing to refraction and to other causes, it might have led to an error of at least one seventh; no such error, however, was committed; for it so happened that, by a remarkable coincidence, the orgya, that is to say, the height of the human figure in Ethiopia, was almost exactly one thousandth part of a minute, or, in other terms, the 21,600,000th part of the Earth's circumference. In the large and learned collection called *Description de l'Egypte*, the precise length of the orgya, as deduced from a number of sculpted human figures in Egypt, is stated to be 1.85, taking the metre as a unit. Hence the mile, or 1000 orgyas, was 1850 metres. Now the exact length of one minute of a mean terrestrial degree is 1852 metres. This result coincides also with the dimensions of the Great Pyramid, the perimeter of the basis of which is half a mile, or 500 orgyas.

355. By his own discoveries and observations, joined to those made in Africa by others or by the preceding incarnations of Emanuel himself, Adam the second was enabled to construct a geographic globe, where he marked the position of Madura, of Canoc, of Axum, of Amphila, and what was then known of the outline of Africa and Asia. This globe was of considerable assist-

ance to him in his voyage from India to Africa.

356. He also availed himself of the art of making sun-dials, invented by Delius Apollo, of an hour-glass invented by Neptune Poseidon, and of a sort of compass invented by himself. Adam's compass consisted in a bar of iron, which a sailor turned about a vertical pivot so as to make its longitudinal axis nearly coincide with the meridian. Such coincidence was obtained, during the night, by directing the arrow-like apex of the bar to the pole star; in the day time by causing the shadow of an upright pin, rising above the centre of the bar, to fall on the line which marked the presumed hour of the day in a small sun-dial fixed on the same bar.

357. The hour of the day, on board the ship, was determined by Poseidon's hour-glass, and by observing the Sun's greatest elevation at noon with a dioptra. Through the same means the latitude was also determined. The ship's velocity was explored by casting down the log on the sea. All these observations enabled Adam to mark every day, on his globe, the estimated route of his ship, and to determine in what direction he was to sail, for the ensuing time, in order to arrive at the intended point of landing, or to avoid islands, or other known obstacles, in his way. For, the iron bar turned on the centre of a fixed and graduated circle, the beginning of the graduation being in the line of the ship's length, towards the prow. So if Adam wanted, for instance, to go westward, he ordered the sailor at the helm to move the rudder in such a manner that the arrow which was pointed to the north by the other sailor, should remain on the number XC.

358. This imperfect compass which needed being continually moved by a sailor's hand, became in progress of time a self-adjusting instrument. For, the bar, by being constantly turned in the same direction, during the lapse of several years, became magnetised; so that, if it was accidentally removed from the right position, it spontaneously returned to it after a few oscillations. This phenomenon, which was the natural result of all the electro-magnetic attractions and repulsions of the globe and of its atmosphere, was regarded by the simple-minded men of those days as a miracle; and they were not mistaken. I mean to say that it really was an admirable work of the Almighty; all nature being, in fact, his work.

359. When a new compass was to be made, the sailors came, and rubbed their needle over the bar of Adam's compass; and, behold! the new needle acquired the same wonderful property of turning spontaneously its apex to the north and its broad end to the south!

360. About two years and a half after leaving Madura, Emanuel Adam the second was sailing back from Africa to India, with seven ships which carried a great number of Ethiopians. An occult Influence, seemingly hostile but really friendly to him, caused all his fleet to run aground on the southern coast of the island of

Ceylon, instead of arriving in India according to his original purpose. The moment, however, of their running aground was whilst the tide of the Ocean was at its highest point; and the place was the mouth of the river Melipu, or what is now the little harbour of the town of Matura. It was consequently possible, for the whole colony, to land in safety with all their goods. The new comers were prevailed upon by Ravano, one of them, to settle there, instead of going to the mainland of India.

361. Puns are very distasteful to me; they are like the grinnings of a monkey. But there are some puns in the Old Bible, and there must likewise be some in Miranda. In allusion to the forbidden fruit of Eden I remarked, in a preceding chapter, that the Indian peninsula has the shape of a human tongue; and that the outline of the island of Ceylon, which was the second Eden, looks like the figure of a pear. Now the word *matura* in latin and in italian, and *madura*, in spanish and portuguese, as well as in the dialect of the native province of Emanuel the forty-ninth, means ripe. *Mela*, in the italian language, means an apple.

362. The island of Ceylon, or Lanka, as it is called in Sanscrit books, was then, and is still, a very beautiful and very fertile land; but it was infested by an extraordinary number of elephants. They were, as their descendants still are now-a-days, larger, more intelligent, and more gregarious, consequently more formidable, than those of Africa. Adam, who was of an heroic bravery, killed many of those elephants with his own hands. His exploits, his handsomeness, and the superiority of his character won to him the heart of a young woman, whom he, too, tenderly loved.

363. Her Indian name is Sita, but I call her the second Eva, because she became the mother of the Mongolian race, which comprehends two fifths of the total number of now living men; and she was moreover an avatar of Emma, consequently a revival of the first Eva. Her features were considerably different from those of the other women of her time. The outline of her visage had some tendency to the form of a square standing on its diagonal; her cheek bones were broad and flat; her colour sallow; but she was, on the whole, very finely and delicately moulded, and like to one of the prettiest chinese ladies of our own times. She had even, like a chinese lady, small tiny feet, which she preserved from the contact of dust with white cotton stockings, and elegant sandals. The external forms of Adam the second had a great analogy with those of Sita, except that his colour was that of red copper, and his features approached more the round than the square form, and bespoke more manliness and resolution than those of other men. He was the prototype of the American variety of mankind.

364. But Ravano, who had in the mean time made himself not only the King but the tyrant of the new colony, laid his hands upon Eva, on the very morning of her marriage with Adam, and refused to release her, unless Adam should deliver the island from

all the elephants. Left to his human reflections, Adam would have thought such a task of an impossible execution. On a sudden a ray of internal light flashed out upon his mind, and he said to himself: "I am EMANUEL; I am the son of the ETERNAL. But of what avail is it to me, in the present conjuncture, since I have voluntarily bound myself to this human form, and until I have abandoned it I cannot work but with the ordinary power of a man? O Durga, my Divine SISTER, with whom and with the FATHER I am eternally one! unless He assists Me through Thee, I can deliver this island neither from elephants nor from her human tyrant." The Divine Bride and Sister of Christ smiled, and answered: "Thou hast temporarily deserted me for the sake of this ungrateful human race; I, nevertheless, love thee still, and I will assist thee in carrying out the holy and benevolent purposes for which thou hast taken upon thyself to be incarnate forty-nine times upon this planet. But although thy designs shall be generally fulfilled, thou shalt be often compelled to resort to means which thou dislikest; for I do not wish to countenance thy absence from heaven. If thou wantest to succeed in thy present undertaking against the elephants, thou must ally thyself with monkeys."

365. Adam could not help laughing. He said: "how can I pitch apes and baboons against elephants? However, I will try." Remembering that he had seen a vast number of monkeys in the forests of India, he crossed the gulph, and went to Madura, attended by a hundred colonists from Ceylon. He was warmly received by his family, especially by his mother Caosalia, and by all the colony of Madura. He went to the mountains, with two hundred men, and captured some ourang-outangs, mandrils, and baboons, as also a few bears. Having domesticated these animals, he played them out as decoys, and caught a still greater number of their like, which he also tamed. His system of dealing with these animals was so cleverly planned by him, and so ably and faithfully executed by his men, that both the bears and the monkeys went out early in the morning under the leadership of their keepers, to feed and gather provisions, and came spontaneously back with their provisions, in time enough to take their daily lesson.

366. Adam had collected, on the whole, one thousand bears, and two thousand monkeys. He subjected this heterogeneous multitude to an admirable organization. His two hundred men he divided into four battalions, subdivided into companies of ten men each. Each man was intrusted with the care of five bears and ten monkeys. Every beast had cotton or woollen sashes of different colours, wrapped round its body, to distinguish the battalion and company to which it belonged, and a chain and scroll of parchment tied to its neck, wherein the battalion and company were expressed, by numbers, besides the animal's individual number. Each of these poor animals knew and loved the man to whom it had been intrusted; they distinguished the colour and

meaning of their respective badges, and took a sort of pride in them. This was not unnatural in animals of their class: but to render them the more fit for their task, the Holy Ghost had taken care that the souls of all of them should be those of men or women, who in a previous human life had committed some misdeed, the expiation of which would now be, for them, not so much a punishment, as a source of future honour and merit.

367. Through his two hundred human disciples, Adam the second imparted to his three thousand animals a limited knoledge of the human language. First of all each bear and monkey learnt its own individual number, as a sort of proper name. If the keeper cried out: *Five*, the fifth among his five bears, and no other, was sure to answer with a little growling; if he cried out: *Six*, the first among his ten monkeys made a gambol. Next to this, and by successive degrees, every bear and monkey was caused to understand the meaning of several other words such as: elephant, belly, proboscis, right, left, go on, go back, etc. This system of training irrational animals to the service of man has since been lost; it will be henceforward recovered through this hint. Animals, especially dogs and birds, thus educated, can render to man much greater services than before.

368. By a judicious system you can also teach animals a conventional language of action, through which they can express to man their own thoughts; although you will find their notions and capabilities incomparably more limited than those of men. But do not impart such an education to the elephant. True it is that, even with the most perfect system of education, the intelligence of the elephant could never cope with that of man: yet, if any one should attempt to impart a regular system of language to an elephant, put irremissibly to death both the beast and its teacher.

369. The great enemy of mankind had formed this project: by the means of the elephants of Ceylon to kill all the human inhabitants of that colony, and Adam the second as well, along with all his companions; except a few whom the Devil himself would inspire to teach to the elephants a system of conventional signs to be made with the proboscis. Through such a language a confederacy of elephants was to be established. They were to pass Adam's bridge, destroy the human colony at Madura; then proceed through Asia and Africa, and put likewise to death all other men and women, except a few to be kept in a state of slavery to elephants.

370. Such was the insane not less than nefarious scheme of Satan; and even without entirely succeding, it would have caused an incalculable amount of mischief, had not Christ, in order to frustrate it, become incarnate under the name of Adam the second. Having given to his monkeys and bears the preliminary instruction of which I have spoken, he captured a considerable number of elephants, tamed them, and accustomed all his monkeys to play with them. He gave a long wooden rod, in the shape of a spear, to

each of his men and to each of his monkeys; and ordered the men to prick the elephant's belly with the blunt spear, in the same manner as, many centuries later, Eleazar Machabaeus killed with his sword one of the elephants of Antiochus. The monkeys, partly by their instinct of imitation, and partly by the direct commandment of their masters, did as they saw them do. The tame elephants bore it, at first, good-naturedly enough: but afterwards pricks were put at the top of the rods, and the elephant would quickly turn himself to catch the monkeys with his proboscis, whilst the latter, by instinct and instruction, would shift their ground very adroitly and swiftly, keep by preference in the rear or by the side of the terrible quadruped, and still continue to prick him either in his belly or in his very proboscis.

371. This exercise was continued for several hours every day; then the monkeys were ordered to mount astride of the bears. Each bear carried two monkeys. It was a ludicrous and amusing spectacle to see the proud airs which the monkeys, astride of the bears, gave to themselves, with their spears erected, or leaning on their shoulders. Had it not been for the bears, it would have been too fatiguing for the monkeys to carry their spears to a considerable distance; for, in spite of their illusory resemblance to men, their most natural way of locomotion is to walk on all four. Ovid was right in stating that brute animals are made by nature to look stoopingly on the ground, and man alone to raise his face and gaze towards the heavens.

372. But the bears were also trained to another important exercise. A bent pole, made in imitation of an elephant's trunk or proboscis, was held out to them, and they were instructed to seize it with their teeth. As soon as the bear was sufficiently trained by this schooling, it was directed to provoke the elephant; and when the latter attempted to seize the bear with his trunk, the bear endeavoured to bite off or hold hard, between his powerful teeth, the end of the trunk. True iron spears having been distributed, in the mean time, to the monkeys, all the tame elephants were at first disabled by the bears, and then killed by the monkeys.

373. Now came the time of attempting the terrible task against the wild elephants of Ceylon. Adam crossed, with his men, bears, and monkeys, over the long and narrow sandy bridge then completely connecting the island with the mainland, and which is called Adam's Bridge by Christians and Mohammedans, and Ramiceran, that is to say the Bridge of Rama, by the Hindoos. His army killed in several skirmishes many hundred elephants. But there remained still more than ten thousands. The evil spirits gathered all the elephants of the island together, with the hope that the enormous superiority of their number as well as of their individual bulk and power, would easily crush the small army of Adam. The Divine Sister did not oppose the herding of all the elephants, for she wished that Adam, in spite

of the comical appearance of his auxiliaries, should end the great contest with circumstances of an epic grandeur.

374. He took his position on the slopes of the conical mountain which is still called Adam's peak; his back being protected by a thick forest, among the trees of which a sure retreat was open to him. On the subjected plain were ranged, in an irregular line not less than fifteen miles long, ten thousand elephants. Many millions of devils were hovering over them in the air.

375. As Adam's men looked down on the plain at the extraordinary number of elephants, they were dismayed; but Adam rebuked them, and said: "O ye men of little faith! Why do you fear? Yonder monsters are beasts, but we are men. They are led by the devil, but we are under the guidance of the Almighty. We shall conquer." After his having pronounced these words, each of his two hundred men patted affectionately his five bears, and his ten monkeys, calling them by their names one by one: then Adam gave his word of command to his four lieutenants; the latter communicated it to the other men, and they transmitted it to the animals. All the mixed army started at once, and boldly and impetuously charged the enemy.

376. The battle raged during three days. The result of the first day's engagement was doubtful. True it is that two thousand elephants were either killed or disabled; but eight thousand of these terrible quadrupeds still remained on the plain; and nearly one tenth of Adam's army were killed. The issue of the second day's combat was rather against him; for he was compelled to withdraw for safety into the thickest part of the forest.

377. But on the morning of the third day he took again the offensive. Of three out of his four battalions, he made three attacking columns; the right one was commanded by Dabuvan, the left by Sugrivo, and the central one by himself. The fourth battalion he posted near the forest as a reserve, and a rallying point. According to his instructions the three columns were to break the line of the elephants on three different points, to throw them into confusion, and to attack them at once in front and in the rear.

378. This tactics was attended with a considerable success. A great many elephants were killed; yet the rest were showing a bold front. High towering among them was Niebur Beemoth, a giant even among elephants, being eighteen feet high from the top of the shoulders to the ground. Adam's men were instructed by him to keep rather by the sides of the elephants which they attacked, and to spare themselves as much as possible. But his own chivalrous character prompted him to attack Beemoth in front. He aimed at transfixing, with his spear, the monster's proboscis; but, the hit having failed, Beemoth coiled his enormous trunk round Adam's waist, and lifted him up in the air, with the intent of stifling or crushing him to death. A shrill of horror and distress was heard from Adam's men; a feeling of icy cold

pervaded the angels. They thought it was all over. Not so. Emanuel Adam, while yet up in the air, pierced with the point of his spear the elephant's right eye. The pain and the surprise compelled Beemoth to relinquish his grasp. Adam, having fallen to the ground, suddenly sprang up, rushed to Beemoth's left side, thrust his spear across the mighty ribs, and pierced the very heart of the quadruped, which, in a few moments, fell to the ground, and expired.

379. Terror and disorder now siezed upon the devils, and upon their visible instruments, the elephants. The latter began to fly in disorder, but they embarrassed each other's flight. Almost all of them were killed. The few that escaped, remained to propagate their magnificent race in the island, where they have been, since then, of no serious inconvenience to the inhabitants, much less of any danger to the rest of mankind.

380. Adam now marched the remnants of his victorious army to Matura, where he killed the tyrant Ravano, and liberated Eva, his beloved bride. She was still a virgin, and the wedding was celebrated anew by all the population. They even proclaimed Adam their King, but he declined that burden. Upon their insistence, however, he consented to remain among them one year, to give them laws, and good institutions. At the close of that year, which was the happiest of his life, he summoned them to choose a new King. The election fell on the person of Vibisanu, Eva's brother; and he, Adam, departed from Matura, and returned with his beloved Eva to Madura in India.

381. Well may the Arabs call Ceylon by the name of Tenasserim, and regard it as Adam's paradise. It was indeed his terrestrial paradise in that life; for there is no happiness, here below, greater than mutual love in the first year of holy wedlock. As he left the island, Adam's misfortunes began. In leaving Matura he was followed by the remnants of his mixed army, the men wishing to settle with him in India, and he thinking that his bears and monkeys would live more conveniently in their native woods than in Ceylon. But he had scarcely passed, with Eva, the natural bridge or Isthmus which bears his name, when a volcanic earthquake broke forth, making some great gaps in the bridge, swallowing up the greater number of his bears and monkeys, and even burning to death a few of his human retinue. The souls of those brave and faithful animals were thus freed from their degrading imprisonment, and restored to the dignity of human spirits.

382. This volcanic phenomenon is the flaming sword spoken of in the book of Genesis. The sacred text says that the Cherubim and the flaming sword were at the east of the Garden of Eden, because Eva who was the tree of life, and on whom Adam's human happiness chiefly depended, had now set her foot in India; Adam's Bridge being to the East of India, as well as to the west of Ceylon, or, as Genesis has it, turning in all ways. When the Lord said:

"behold the Man is become as one of us," he alluded to the mystery of the divine Trinity, and to the fact that Rama, or Adam the second, was an incarnation of the Second Person.

383. When he arrived at Madura, he found that his dear mother Caosalia was dead, and that Dasaratu, his father, had married a young woman by the name of Keikea. Adam had the misfortune of attracting too much this woman's attention. There arose jealousies and some hard words between Keikea and Eva. Adam took the part of his wife. Keikea, out of spite, complained to Dasaratu of having been abused with hard language by Adam; and Dasaratu, with an excess of unjust severity much beyond Keikea's own wishes, banished his son from Madura.

384. Adam resolved to return to Ceylon with Eva, and some other persons who wanted to follow him. They expected a very friendly reception at the hand of Eva's brother, and of the other colonists. But fate called Adam the second to a country much more distant from India than Ceylon. A strong gale of wind brought his ship very far to the south-east, at first, then northward, till after a dangerous navigation of forty-three days, he landed in safety, with his followers, on the banks of the great River Yan-tsi-kian where the City of Nankin, in China, now stands.

385. The descendants of Adam the second multiplied to a much greater degree than those of his companions. Most of his own sons and daughters resembled Eva, and they were the stock of the Chinese, of the Japanese, and the Mongol Tartars; his other sons and daughters, and their descendants, were more like to himself. They formed a cast apart, but, differently from what had been the case with the family of Adam the first, these red-coloured descendants of Adam the second were slighted by the others; in consequence of which they left the shores of China. They embarked without any fixed plan, but with a firm expectation of landing in a beautiful country, for the very illogical reason that such had been the lot of Adam their progenitor. Providence, however, had wisdom in their stead, and caused them to land in America.

386. I have already observed that the Hindoos regard Adam the second, whom they call Rama, as the seventh incarnation of Visnu. And they are right; for, Visnu is but the Indian name of the second person of the Divine Trinity. The Hindoos, also, regard Crisnu, or Krisna, as the ninth incarnation of Visnu. Here they are only mistaken as to the number, for Crisnu was the tenth, not the ninth incarnation of Emanuel. There is a holy and truthful element in the religion of the Hindoos, mixed with much that is false, impious, absurd, and degrading.

387. In so far as regards the subject, but not the worth of the books, the Vedas, which form the most ancient part of the Indian scriptures, and consist in a collection of hymns, may be compared to the Psalms in the Christian Bible; the Sastras, especially the

Manava darma sastra, or Code of Manu, may be likened to the law of Moses; and the Puranas to the Gospels. The truthful and fundamental doctrine of all the Hindoo scriptures is the Unity of God; a pantheism of the sublime and only right sort; not the delusive abstraction of Spinosa about one substance, nor the subjective phantom of Hegel; but the intimate dependence of all created things upon One spiritual, immense, eternal, all-ruling, merciful and personal God. Such was also the fundamental dogma of the Egyptians, according to the testimony of Jamblychus, and of the inscription mentioned by Plutarch as existing in an Egyptian temple: I AM ALL THAT HAS BEEN, IS, AND EVER SHALL BE.

388. The Vedas contain but few distinct intimations of the dogmas of the transmigration of souls, and of the Divine Trinity, or Trimurti, as it is called in Sanscrit; although the greater number of the hymns are addressed either to the Second Person, under the name of Agni, or to the Third under the name of Indra. The dogmas of the Trimurti and of the transmigration of souls are more explicitly set forth in the Sastras; and the dogma concerning the incarnations of God, in the Puranas.

389. The Sanscrit word AGNI, with which the second Person of the Divine Trimurti is celebrated in the Vedas, though supposed to mean, etymologically, fire, is synonimous, in its occult signification, with the latin word AGNUS; as in the pious ejaculation: "*Agnus Dei qui tollis peccata mundi.*" "O Lamb of God, who takest away the sins of the world." Hear what the Rig-Veda says: "I invoke in your behalf the resplendant, the sinless AGNI, the guest of mortals, the accepter of sacrificial food, who, knowing all that has been born, is like a friend, the supporter of all beings from men to Gods. The gods intending to dwell in heaven, left Agni as a dear friend among the human races; who has manifested his real form to the elders; who, though frequently growing old, again and again becomes young."

390. The Code of Manu says: "This world was plunged into darkness, imperceptible and devoid of every distinct attribute. It appeared as if wholly given up to sleep. When the period of dissolution was at an end, the self existing Lord, whom the senses cannot apprehend, appeared, and cleared away the darkness. He, the Eternal, the Soul of all beings, displayed his own splendour. Having resolved upon causing the different creatures to emanate from his own substance, He at first produced the waters, in which he deposed a germ. This germ became an egg, as brilliant as the sun, and from it the Supreme Being was born under the form of Brama, the ancestor of all beings."

391. The Puranas open with the mystic monosyllable AUM, which is allusive to Christ, both in his identity with the Divine Trinity, and in his human incarnation. It is pronounced like the word OM, with the sound of the broad long *o*, as in the dialect of the province where the forty-ninth incarnation has taken place; in

which dialect it means man; the same as the latin word homo. Hear now the beginning of the Visnu Purana. "OM! Glory to Vasudeva! May that Visnu, who is the existent imperishable Brahma, who is Isvara, who is spirit, who with the three qualities is the cause of creation, preservation, and destruction; who is the parent of nature, be to us the bestower of understanding, and of final emancipation. The world was produced from Visnu; the world exists in him; he is the cause of its continuance and cessation; he is the world. Visnu, with the quality of goodness and of immeasurable power, preserves created things through successive ages, until the close of the period termed a Kalpa; when the same mighty Deity, invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the Universe. Having thus devoured all things and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep. He awakes after a season, and again, as Brama, becomes the author of creation. Thus the ONE ONLY GOD, Janardanna, takes the designation of Brama, Visnu, and Siva, accordingly as he creates, preserves, or destroys."

392. In the Bagavat-Gita, Crisnu says: "I am the soul that is resident in the bosom of all bodies; I am the beginning, the middle, and the end of all creatures. Among the Aditias I am Visnu; among the celestial bodies I am the Sun; among letters I am A; among monosyllables I am OM. But what need, O Arjuna, of so many words? The whole Universe rests upon my essence."

CHAPTER XXII.

The four Incarnations from Bootes to Osiris.

393. In his eighth life Emanuel had the name of Bootes. His two capital inventions were the lathe and wheel carriages. To understand how greatly a vehicle driven on wheels is preferable to the lozenge-shaped drag invented by Emanuel himself when he was Cepheus, consider that a single horse can, on a wheel wagon, drive a load which ten horses could hardly drag. What a number of successive conquests human industry yet needed to make, before railroads and locomotives should become even barely possible! Nevertheless, a bolder stroke of inventive genius was wanted to pass, by a single leap, from loads dragged along the ground, or carried on the back of horses, camels, or elephants, to the construction of wheel-carriages, than to invent the whole rail-road system; the steam-engine and the common wagon being previously known.

394. The ancients gave the name of Bootes to a great constellation of which the brightest star is, at the same time, the brightest of all in the northern hemisphere of the heavens. I have, however, transferred the name of Bootes to one of the stars of the American wain, for reasons which some of you will

understand when perusing the third part of Miranda. A group of three stars in the old constellation of Bootes, representing the hand of Bootes, is but five or six degrees distant from the tip of the shaft of the American wagon; so that the starry wain seems to be incessantly driven along the lofty roads of the heavens by the giant's stretched arm. As the asterism of America was also called the Great Bear, and that of Europe the Little Bear, the Greeks gave, to the constellation of Bootes, the title of Arctophylax, as if to say the keeper of bears. You will also find in STARS, that the leading star of America or α Ursae, is to bear the name of Adam the second, because Adam the second was the founder of the American race. The name of Great Bear, given by the ancients to that asterism, the very curious resemblance of the Little to the Great Bear, and the phonetic analogy of *Ceylon* and *Coelum*, are divine allusions to the bears and monkeys which were Adam's auxiliaries in his Ceylon expedition, according to the tradition of the Sanscrit books, and the more authoritative statement of Miranda. The number of seven stars, of which the American and the European Wains are, each of them, composed, is a divine allusion to the seven incarnations from the first to the second Adam, and to the rotundity of the wheel invented by Emanuel Bootes; seven to twenty-two being the simplest approximate expression of the ratio which the diameter bears to the circumference of the circle.

895. Bel is the name of the ninth incarnation. He was the founder of the city of Babylon, and of the Assyrian empire. In cuneiform inscriptions Babylon is called the city of Bilu-Nipru: his wife, who was an avatar of Emma, is called, in the same inscriptions, Bilta Niprut. The Septuagint version of the Bible calls him Nebrod, the English version calls him Nimrod, and says: "Cush begat Nimrod. He was a mighty hunter before the Lord; and the beginning of his kingdom was Babel." The vulgar sense of this passage relates to another Niprod, the great-grandson of Noah; but the occult and truer sense regards Emanuel Bel. He is styled the son of Cush because he came from Ethiopia, the hebraic name of which is Cush, as may be seen even from the marginal notes to the second chapter of Genesis. To confound the Nieburians, who, with the deceptive learning of sophists, were attempting to have the most important narratives of the Bible, of Herodotus, of Diodorus, of Dionysius and Livy regarded as legendary fables, Providence has brought to light, in our days, the ancient monuments of Egypt, of Niniveh, and Babylon. Hear what the two Rawlinsons say in their appendixes to Herodotus, embodying the chief results which have been obtained in the progress of cuneiform and hieroglyphic discoveries. "The inscriptions constantly refer to a tradition of a principal leader, by whom the Cushites were first settled on the Euphrates, and one of the names of this leader is connected with Ethiopia in a way that can hardly be accidental."

396. The outward appearance of Emanuel Bel approached the future type of the European race more closely than had been the case with any other man before him. He sailed from the bay of Amphila, on board a small ship, to reconnoitre the outline of the opposed continent of Asia. Having, therefore, come out of the Red sea through the straits called, from his own name, Babel, afterwards Babel-Mandeb, he veered to the north-east, inspecting from on board his ship the mountains of the south-eastern coast of Arabia, and setting them down on his map. At the cape of Ras-al Had, he turned to the North-West, passed the straits of Ormuz, and going up the Persian Gulph, always marking down the prominent localities on his map, he arrived at the mouth of the Euphrates, which he also ascended with his ship for several miles. Having steadfastly moored his ship, he landed with his companions, and found the extensive tract of land placed between the Euphrates and the Tigris to be a very fertile and delightful country.

397. As there is no mention of this maritime expedition, much less of the geographical observations made by Nimrod or Belu Nipru, in the Old Bible, it is well to tell you once for all, that the Pentateuch, such as you have it now, is only derived from, but not identical with the original book of Moses. He wrote it in Egyptian, and in a style worthy of his genius and learning; but the priests who translated it into Hebrew, wishing to bring down the people to a state of greater ignorance than was their lot even during the time of their servitude, changed completely the style and character of the whole work, from beginning to end; somewhat after the manner in which a medieval monk would have travestied the histories of Ancient Rome. They, happily, preserved the noble, charming, and often sublime simplicity of the Mosaic original, but lowered it to a tone inconsistent with the mental habits of a man brought up by an adoptive mother who was a king's daughter, in a land where there already existed monuments which still challenge your admiration, such as the national palace of Osimando, the zodiacs of Esne and Dendera, the Pyramids, the lake Moeris.

398. The hebrew priests did much worse still: they subjected to a great many interpolations, suppressions, and alterations the very substance of the history, and more especially that of the law. This is the sole origin of the absurdities and immoralities which you find in some historical incidents, and of the repulsiveness of some of the legal injunctions and prohibitions. The Europeans should indeed be still more ignorant than the ancient Hebrews to get an excuse for believing Moses to have written every word of a book which describes his death and burial. All the rest of the Bible, the New as well as the Old Testament, has undergone such sacrilegious alterations, though not quite to the same degree.

399. However, even such as it is, you should respect the Bible as the holiest of all ancient volumes. For, while the Devil was

endeavouring to change it for the worse, through the agency of unworthy priests, the Holy Ghost allowed them to spoil only the literal meaning, but compelled them to improve the occult sense, which was to come to light through the pages of Miranda. Therefore does the Old Bible itself tell you that the letter killeth, but the spirit giveth life.

400. This holy book shall be preserved from the nefarious tamperings of its predecessors. You shall not alter a single word, or a single number of the text. You may, however, and must change the title; but leave, at its head, the sacred word MIRANDA. You may also add illustrative diagrams at the end of each chapter, and notes at the end of the volume. Let the translations be as faithful as the genius of both languages will, in each case, permit. I have written the text in English, which is the poorest and ugliest tongue in Europe if we regard only its grammar, but the best of all with respect to the combined richness and precision of its nomenclature, and to the circumstance of its being actually spoken by a greater number of Christians than any other tongue in the world.

401. Emanuel Bel returned to Meroe, which, overflowing as she did with population, continued long to be a nursery of mankind. It was, therefore, easy for him to lead a colony, formed of a considerable number of his countrymen, of both sexes, to the land which he had discovered. The new country itself was called Assur, and its two great rivers were called Euphrates and Tigris, as a hommage to their native Ethiopia, according to what I said in the XIX chapter. The new town, of which the foundations were laid on the banks of the Euphrates, was called, from the founder's name, Babylon. The region around it, severally called Babylonia, Assyria, Chaldaea, and Mesopotamia, became, in the progress of time, one of the most flourishing, rich, industrious, learned, and powerful countries.

402. Belus, at first, supported his people by hunting deer, by keeping cattle, and by the cultivation of millet. Afterwards, when the cultivation of wheat was imported by Osiris from Egypt into Asia, Mesopotamia became a most prolific wheat-growing country. But Bel was also obliged to wage war against the lions, tigers, and other wild beasts which infested the land. Therefore does the Scripture style him a Mighty Hunter before the LORD. Who is mighty before God? Only God himself, with whom Emanuel is identified. Therefore was he worshipped, after his death, by the Assyrians, under the name of Bel; in the same manner as he was afterwards worshipped by the Indians under the name of Crisnu, under that of Osiris by the Egyptians, of Zeus or Jupiter by the Greeks or Romans, of Budda or Fo by the Chinese, of Christ by the Christians. Remember, however, that he detests being worshipped as a man, and that there is only one God.

403. His tenth incarnation I call Crisnu. The Hindoos call it Krishna, and regard it as the purest and loviest of all the

human manifestations of Visnu. The phonetic affinity of the name Krishna witn the sacred name of CHRIST, under which the principal and holiest incarnation of Emanuel is known, and the still more remarkable analogy of some incidents in the life of Crisnu, according to the Indian legends, with some circumstances of the life of Christ, is providential.

404. Both his human father Jasudevo, and his human mother Devakia, were of the tribe of the Jadous, a name calculated to recall that of the tribe of Judah, to which Jesus belonged. Kanso, King of Mathura and brother to Devakia, was warned by an oracle that a son of hers would dethrone him. On the very morning of her marriage with Jasudevo, a priest by a crafty stratagem prevailed upon both of them to take a vow that her virginity should be respected. But the Holy Ghost caused both of them to become somnambulists. So it happened sometimes at night, that they would speak to one another, or even hold converse with other people, but forget on the morning what they had said or done in the night. During one of those somnambulist trances of theirs, a worthy and saintly priest, Gabariel by name, told them that their vows were not binding, because they were against the laws of nature and of God, nay against the very first commandment which He gave to man and woman as soon as he had created them. After a certain lapse of time, Devakia found herself to be with child, and both she and Jasudevo were greatly troubled; but Gabariel made their minds easy by assuring them, with truth, that it was all by the will and operation of the Divine Spirit. The child that was born received the name of Crisnu. Jasudevo confirmed himself in the belief of his bride's innocence, by witnessing the extraordinary and providential circumstances of her delivery. She soon recovered the outward appearances, and never lost the gentleness and moral purity, of a virgin maid.

405. Kanso, of whom Amulius and Herod were posterior migrations, sought the young child to destroy him; therefore Jasudevo intrusted his concealment to Jacodo, a rich shepherd, and to his wife Nanda. In the prime of his youth, Crisnu killed lions and panthers, and delighted the shepherds by the notes of his flute. He was very popular with men and women, and even the especial object of a tender love with many of the latter.

406. When he was able to gather around him a sufficiently strong party of young men, he armed them, and he marched, at their heads, to Mathura. There he defeated and killed his tyrannical uncle, and set at liberty the heroes and patriots whom the king had long kept in confinement. Having been elected king himself by all the inhabitants of Upper India, he conferred on them many benefits by his wise and benevolent laws, and by the just and firm execution of the same. He divided and organised his people into sections of a hundred families each, ten of which sections formed a district, and ten districts a province, and so forth. All the sections, and larger aggregations, as well as the

whole state, had their especial and harmoniously co-ordinate governments, of an elective and democratic character.

407. He established a system of navigation by boats on the Jumna and on the Ganges; he likewise opened public roads for wheel carriages, and for foot travellers. Brahminism, caste, and despotism has succeeded in obliterating the memory, but not all the good and great effects of the institutions of Crisnu. One of the benefits for which not India alone but all the world is indebted to him, consists in the invention of decimal numerals, still in use among the Indians, and the Arabs, and which has now become general in all Europe and America.

408. One day, as Crisnu was hunting, he was overtaken by weariness; and while he was leaning against a sandal tree, an arrow, which a fellow-huntsman shot at him by a fatal mistake, caused his death.

409. I now come to the eleventh incarnation, in which Emanuel was known under the name of Osiris. Wheat was of a spontaneous growth in Ethiopia. One day, as he walked musingly on the banks of the Nile, a young woman, Emma Isida, picked up an ear of ripe corn, and presented it to Osiris. He said: I thank thee, fair maid; but what is it good for? Instead of answering by words, she rubbed the ear of wheat between her hands, blew away the chaff, and presented him the seeds in the hollow of her hand. He put them into his mouth, and ate them.

410. A long time did not pass before he married Isida, and applied himself to create the art of cultivating wheat. Having ploughed the ground with yoked oxen, he sowed the seed, and reaped the corn at the proper season. He thrashed the grains out of the sheaves, and winnowed them from the chaff, by slantingly throwing shovel-fuls against the wind. Then, after having ground the corn between two circular granite stones, the upper one of which was turned about its axis with a lever, he kneaded the flour, and baked the bread in ovens. Isida improved the taste and digestibility of bread by leavening the dough.

411. Having next ascertained that Egypt was a country admirably fit for the cultivation of wheat, he led there a large colony from Meroe. To render the yield more plentiful, he regularised the fertilising effects of the inundations of the Nile by the construction of canals and embankments. He was thus enabled to preserve the fields from an excessive height of water, during the time of the overflowing, and to irrigate them with water let out of the tanks, when the river had resumed its low level.

412. Diodorus was truthfully told by the Egyptian priests that Osiris invented also the arts of making wine with the juice of grapes, and beer with fermented barley, as a substitute for wine in such countries as do not produce the vine. Shun and detest the debasing and destructive vice of drunkenness; but wine, soberly used, is a wholesome and invigorating beverage.

413. It needs scarcely to be added that Osiris gave to his people a wise code of laws and excellent institutions, religious, political, and social. One of the dogmas taught by him was the transmigration of souls. The Egyptians also believed that reward and punishment were awarded by Osiris to human souls after death, according to the merits or demerits of their deeds in their life. This Egyptian dogma is substantially the same with an article of the Apostolic creed. Christ has already come, to hold a partial judgment of the living and of the dead: but the great, universal, and terrible judgment, is immediately to precede the dissolution of this Cosmos.

414. His inexhaustible benevolence prompted Emanuel Osiris to undertake a great expedition, in which he successively visited Ethiopia, Ceylon, India, Scythia, Persia, Assyria and Arabia, to teach the arts of agriculture. With a view to giving more weight to his teachings, he was followed by an army, but his mission was entirely of a pacific character. According to the intrinsically probable and, in point of fact, truthful statement of Plutarch, Osiris induced the different nations, among which he travelled, to embrace his teachings, by persuading them to yield to the strength of his reasons, which were conveyed to them in an agreeable manner, in hymns and songs, accompanied with instruments of music: from which circumstance the Greeks conclude him to have been the same person with their Dionysus or Bacchus.

415. I will put a question, by the way, to those who have brain and heart enough to appreciate such things. What a sort of singular man is this Osiris, who journeys over the world with an army of soldiers, a regiment of singers and players, and thousands of horses, mules and asses loaded with wheat? There have been too many Kings, after him, marching their armies to kill their fellow men. There also have been merchants hawking about their wheat, and strolling bands which sang and played, for no other object but pecuniary gain. This man, however, does not want other people's money, still less their lives. When he has gathered thousands upon thousands of curious people around him, by the imposing array of his soldiers, and by the winning music of his bands, he says: children, take these seeds, and sow them; in due time they will give you bread, and support you and your families." Verily, either Adam, the father of mankind, or Christ, their saviour, would just be likely to hold the same language and conduct, under like circumstances.

416. During his absence he left the administration of Egypt with his wife Isida, and his prime minister Mercury Eramo. But his own brother Vulcan Typho, being an ambitious and perfidious man, usurped the sovereign authority. Not that Vulcan is essentially or even habitually wicked, but he was intensely so in that one avatar. Upon the return of Emanuel Osiris, Typho being deserted by his mercenary satellites, surrendered himself, and Osiris granted to him a full pardon. But

Osiris's magnanimity was carried to imprudence. He treated Typho, confidently and unreservedly, as a brother, not as a felon who had been his open enemy, and was still so in the abyss of his heart.

417. Those have an erroneous notion of true greatness who fancy that heroes walk on stilts, or that they talk in a declamatory style, as actors are wonted to represent them on the scene. When Emanuel descends from the sublimity of his celestial abode to this low earth, he means to be a man for good, and to the whole extent of the term. He speaks and moves about with the same dignified and natural easiness which you find in his writings; he weeps, at times; he oftener sighs: he loves warmly; and although he hates nobody, he is often strongly indignant; he is, of all men, the most vigorous and persevering in his great pursuits; but he does not disdain an occasional relaxation. One day, as he was banqueting at Typho's, a beautiful and richly ornamented chest was brought into the dining room. Typho promised, as if in jest, to give the chest to any one of his guests, the length and breadth of whose body, upon trial, might be found to fit its capacity. All those who were present, excepting Osiris, were Typho's fellow-conspirators. They entered the arch one after the other, but none of them fitted it. At last Osiris laughingly laid himself down in it, and surely it did fit him, for it had been made for that very purpose. But the conspirators quickly lowered and nailed down the lid, pouring likewise melted lead over it, in order to smother at once Osiris and his cries. In the dead of night they cast the coffin into the sea. Emma Isida, as a representative of the Divine Sister, revenged her husband, by punishing with death the ever execrable Typho. Osiris was succeeded by his son Delius Oro, and his body was honourably entombed in the island of Philae.

418. Typho was a real man, like Osiris; but as the latter, independently of his divine and occult nature, was, even in his simple capacity of a man, the greatest instrument of divine organisation and of human progress, Typho was, on the contrary, a living type of selfishness and treachery in morals, of retrogression and darkness in science, of despotism and anarchy in politics, of hypocrisy and atheism in religion, of dissolution and chaos in the Universe. There is an eternal battle going on between Oromasis and Ahriman, but the latter will be everlastingly on the losing side. The Good shall continually gain ground over the Evil principle of the Universe.

CHAPTER XXIII.

From Emanuel Totus to Emanuel Adam III.

419. The dogma of Universal transmigration, though openly professed by a great portion of the human family, and latently inherent in the minds of the rest, is not much liked. Men, generally

dissatisfied as they are with their lot in the present life, and yet attached to it, regard it somewhat in the same manner as a hump-back regards his bunch. He would neither allow it to be cut off, nor a second one to be added to it. God has given to you a strong attachment to your life, lest you should culpably neglect its preservation; but you are ungrateful to him in complaining too often of the hardships of this life. Although too many of you are unhappy, yet, if every thing be taken into account, the cheerfulness of childhood as well as the sorrows of old age, the balance for humanity at large is rather a positive than a negative quantity, on the side of enjoyment and well being; and even what there is of evil, in the present life, is chiefly of your own making, not God's. Above all remember that this life is like an apprenticeship; or rather consider it as one month in the youth of an apprentice: for, your state of probation is not to be immediately ended on your death. Your subsequent lives, in this or in other planets, will be better and happier than this, except for the most wicked of you. Do not therefore imitate idle boys who dislike going to school, by grumbling at the wise, beneficent, and necessary law of nature and of God, which subjects you to be born again many times over, in order to improve yourselves. Your assumption to Paradise is well worth an apprenticeship of eighty-nine lives.

420. Your very Creator, for the sake of you, has subjected himself to this law of universal metempsychosis. In less than three years since the crime of Typho, a child was born in the royal family, to whom the name of Thoth or Totus was given. It was Osiris revived. Emanuel Totus had scarcely accomplished his seventeenth year, when, in deference to his personal virtue and precocious wisdom, more than to his princely rank, he was raised by popular election to the throne of Egypt. He governed justly and beneficently. He instituted the Egyptian year of 365 days, whereof I shall more professedly speak in the second part, called NUMBERS. He also reduced to a system the cultivation of the olive tree, and the extraction of oil from its fruit.

421. Totus is also celebrated, in ancient tradition, as the inventor of writing; which is not true, except in so far as Totus was a reappearance of Emanuel Ermus. It, however, is true that Totus invented the art of paper-making, and of writing thereon. His paper was not made, like ours, with the pulp of ground hempen or linen rags, but with the thin fibrous membranes of the Egyptian plant papyrus, pressed together into sheets. He was also the inventor of agrimensure, an art which was nowhere so necessary as in Egypt, on account of the annual inundation. The fundamental rules of his art of measuring and mapping fields and countries, even inclusive of inaccessible distances, for instance across the Nile, were founded on the similarity and proportionality of triangles whose angles are respectively equal.

422. The name of Manes King of Egypt, marks another great epoch in the early history of that country. He was the thirteenth

incarnation of Emanuel; but as he did not choose to reveal himself, as such, either to his contemporaries or to his immediate posterity, while it was known that the eight preceding kings had all been avatars of some of the Consentes, Manes is styled, in the Egyptian Chronology, the first mortal king; and eight dynasties of gods or demigods are said to have reigned before him.

423. There is another reason of the landmark which the half mythical chronicles of Egypt place between Manes and his predecessors. Invested with the royal dignity by popular election, they, notwithstanding, retained it till their death, unless they should be deposed by the Senate. But Manes, a worthy pre-migration of Washington, thinking that the times had arrived for a constitution of a more republican form, abdicated his kingship, and invited the people to establish a new fundamental law, according to which the election of the Pharaoh, or supreme magistrate, was to be held every third year; but the eligibility to the throne was limited to a privileged rank, and the same person might be re-elected. The law proposed by Manes became the constitution of Egypt, and remained in vigour from Manes himself, who was re-elected, to Moeris, who by the construction of the lake which bears his name, and an abuse of his prevision and riches, obtained that the royal dignity should become hereditary in his family. The political order of things established by Emanuel Manes marked the brightest and happiest epoch of the Egyptian nation. It was better than an hereditary monarchy, because the chief of the state was sure to be above the average level of intellectual capacity; it was better than an elective monarchy for life, because the King had a personal interest to do his best for the advantage of all classes, in the hope of being re-elected by the people; lastly it had, over a pure democracy, the advantage of greater stability.

424. You can now easily solve a question which had hitherto puzzled chronologers, how the priests read to Herodotus a list of 330 successive monarchs, from Manes, who reigned in the year 2600 before Christ, to Moeris, who reigned only twelve hundred years after Manes. Other sources of perplexity and error for modern chronologers are the numbers, arbitrarily and differently added by Eusebius, Africanus, Syncellus, and others, to their extracts from Manetho and Eratosthenes, and the confusion of solar years with some minor units of time, of which I shall speak in Numbers.

425. The inevitable exaggeration and vagueness incident to the hieroglyphic language, and the tendency of priests to lend a supernatural colouring to the circumstances of historical events, conspired to confound the earlier kings, whose reign, on the average, lasted about thirty years, with immortal beings; and the subsequent kings, who reigned only three years, with mortals.

426. On the other hand suppose, for an example, that the Roman consuls, two of whom were elected every year, had pre-

served the title of kings, as they preserved the royal power and ensigns; and that the political wretchedness of modern Rome were aggravated by her having remained pagan. A new Herodotus, on his return from Italy to Asia, would perhaps write: the priests of Minerva, at Rome, told me that seven gods had reigned in their city before Brutus; and they showed to me, in their library, a list of more than nine hundred kings who had reigned from Brutus to Cesar. A new Niebuhr would construe this passage into a proof that the history of Rome, previous to Cesar, is a tissue of fables: a new Bunsen, on the contrary, taking it for granted that every consul reigned, say, ten years, on the average, would argue that Rome was built more than nine thousand years before Cesar.

427. There is no direct testimony, among ancient writers, to the liberal constitution of Egypt, although they all agree in speaking with admiration of the profound wisdom of their institutions in general. But it should be borne in mind that the Hebrews went to Egypt just after the overthrow of the constitution of Manes; Herodotus was there during the fatal domination of the Persians; the other Greeks during the despotic rule of the Ptolemies; and the Romans when Egypt was reduced to an outlying province of their empire. You would form a very wrong estimate of the best times of Rome herself from a meagre outline of Gibbon's work on the decline and fall of the Roman empire. But the fact that Egypt enjoyed, for a very considerable length of time, the blessings of a just and liberal government, is indirectly proved by the vast number and unequalled grandness, as well as by the beauty and good taste, in their own way, of the Egyptian monuments. Only a people of moral giants could have raised them. Despotism can do great things by the instrumentality of a people but recently enslaved; nothing great and beautiful can be done by a race which has always been kept in a state of civil or political servitude.

428. In the above-named year 2600 before Christ, a partial deluge occurred in Egypt, by a volcanic eruption which deviated the Nile, from its ancient course near the Lybian chain of mountains, to its actual channel. Emanuel Manes built the city of Memphis on the abandoned bed of the river. Its low level, in a climate of so extraordinary a dryness, was an advantage instead of an inconvenience. There was, indeed, some danger of the Nile returning to its ancient channel, but Manes provided against such a catastrophe by raising gigantic enbankments. Herodotus saw them preserved by yearly reparations, even under the tyrannical domination of the Persians. The zeal of Manes for the safety of his people, and for the extension of his great works, were the occasion to him of an honourable death while he was inspecting the banks of the Nile. Manetho tells us that he was killed by a hippopotamus: which statement is confirmed by some hieroglyphic inscriptions.

429. Emanuel Jupiter was born on the slope of Mount Ida, in what is now the island of Creta, or Candia. His father was Neptune Chronos, his mother was Emma Rhea. Creta, at that time, was not an island; for the simple reason that, before Noac, the Mediterranean sea did not exist. Creta made, therefore, part of a vast continent, comprehending Africa, Asia, Europe, and the actual bed of the Mediterranean, which was then an arid and silent desert like the neighbouring Sahara in Africa, and Kobi in central Asia. There, however, existed some cases even in the midst of that Mediterranean desolation, in the shape of a great lake fed by the Nile, as the Caspian is fed by the Volga; of a few smaller lakes formed by the Ebro, the Rhone, the Po; of the highest insular mountains; and of the verdant tracts surrounding those lakes and those mountains. The greater number of secondary rivers, which now discharge themselves into the Mediterranean, were then but dry and sterile dales. Neither did the beauty of the actual coasts of the Mediterranean exist at that time; for, their luxuriant vegetation is mainly supported by the evaporation of the Mediterranean itself. But the highest mountains both of the present islands and of the Continent of Europe attracted and condensed the vapours which the winds wafted from the Atlantic and from the Great Ocean. I have not spoken of the Danube and of the other influents of the Black Sea as interfering to modify the aspect of the Mediterranean desert, because in the place of the actual Bosphorus there was then an elevated ridge. Another and still more lofty ridge rose between Abila and Calpe, and shut out the irruption of the Atlantic waves.

430. Callimachus made himself the echo of an ancient and truthful tradition, when, in his hymn to Jupiter, he said: "Not yet was Ladon flowing, nor Erimanthus, clearest of rivers. As yet Arcadia was unwatered, though it was destined afterwards to be exceedingly well watered; since at that time, when Rhea loosened her zone in child-birth, of a truth above Carnion, moist as it now is, many serpents had made their lurking holes, and a man would go a-foot over Crathis and over pebbly Metope."

431. Emanuel Jupiter became the ruler of an extensive tract of land, undivided by water, and including both Creta and Greece; although the greater part of these regions must be understood to have been yet uninhabitable, at that epoch, on account of its dryness and sterility. But the place of his residence in Greece was the slope of cloud-capped Olympus; another eminence almost as lofty as Ida, and therefore, like Ida, an oasis of fruitfulness and habitability. When, therefore, poets give to Jupiter the epithet of Olympian, they speak in perfect accordance with truth, not with fiction. But when both poets and painters represent him as wielding the thunderbolt, they clothe truth with an habiliment of fiction. Before Jupiter, fire was either kindled from another fire, or by the rapid revolution, trepan-like, of a pointed piece of dry

wood within the hole of another dry piece of wood. This means, which was invented by Vulcan Tubalcain, is still in use among savages. Jupiter invented another method. Your left hand holds a flat piece of flint, covered with a piece of dry mushroom steeped with a weak solution of saltpetre. Your right hand strikes, up and down, the sharp edge of the flint with the smooth back of a piece of steel. The confrication heats and rubs off some little fragments of steel, which suddenly ignite by combining with the atmospheric oxygen. Some of such sparks flying at random against the tinder set it in fire. You now touch the burning tinder with the end of a chip of wood dipped in melted brimstone, and this match, at last, kindles your fuel. It takes less time to perform the whole operation than to describe it; although the thing is still more quickly done with the phosphoric matches, which have superseded Jupiter's apparatus in my own days. The Romans, less poetical, but more faithful to truth than the Greeks, represented Jupiter with a flint stone in his hand.

432. Concerning his administration of public affairs. all the poets, and such historians as do not disregard the importance of the solemn traditions of mankind, agree in rendering hommage to Jupiter, as to the highest pattern of a wise, a benevolent, and, above all, a just monarch. Hear Diodorus Siculus: "Jupiter surpassed all in fortitude, prudence, justice, and all other virtues. Therefore, after having received the kingdom from Chronos, he conferred benefits on mankind in very great number, and of an extraordinary importance. He was the first to enforce justice among men, to cause mischief to be punished, and righteousness to be practised and honoured. He accustomed men to mutual fair dealing, to abstain from violence, to have recourse to tribunals for the decision of their quarrels and the redress of their griefs. In short he laid the foundations of social order, encouraging the good, frightening and checking the wicked. He is said to have journeyed over a great part of the world, destroying robbers and impious men, and establishing everywhere a liberal system of equality and of popular government."

433. I, regretfully, must add a paragraph concerning his war with the giants. The population of Creta was chiefly composed of two distinct castes, the purely Abyssinian, and one which marked the transition from the Abyssinian to the present European race. The latter caste, which was the more numerous of the two, had already dwindled to the ordinary size of modern Europeans, which is three or four inches shorter than the Abyssinian stature. The Bible as well as the Greek poets call that Abyssinian caste by the name of giants. According to the constitution of Manes, imported from Egypt, the Cretan colony had repeatedly elected Chronos as king, but in a new triennial election Jupiter obtained the majority of votes. But Chronos, wishing to keep the royal power by foul since he could no longer by fair means, impiously stirred up the giants to rebellion against his own son.

434. Jupiter had no vulgar ambition. He resisted his own father's attempt on the same principle that, in a posterior incarnation, he punished his sons, for the sake of law; on the impartial execution of which the welfare of mankind depends. The giants occupied the mountains of Pelion and Ossa, and there they fortified themselves, by cutting down trees, and heaping up the trunks and branches. Jupiter, however, subdued them after a protracted and bloody contest, in which he made Chronos a prisoner; but he released him after some time.

435. Emanuel Trimegistu was born at Axum in eastern Ethiopia. He was the inventor of Alphabetic writing. The Chinese race, strong in imitation and memory, endowed with great acuteness of senses and most skilful dexterity of hands, but weak in original invention and generalisation, might advantageously use ideographic writing for a few centuries longer. But the glorious dawn of the European race was already glimmering on the horizon. The innumerable combinations of single letters were required for the boundless field of her mental analysis and synthesis.

436. What sort of alphabet was the one invented by Emanuel Trimegistu? You may be certain that Emanuel did not invent the present alphabets of the Hindoos; he would surely have preferred a system less exposed to puzzle the reader by the close resemblance of letters of different powers. Neither did he invent the present alphabets of the Hebrews and of the Arabs, open to the same criticism as the Hindoo alphabets, and to a still graver one; the absence of vowels. The Roman alphabet, originally identical with the Greek, and now in use among the English and the Americans, as well as among the latin nations, is highly commendable for its simplicity, clearness and commodiousness, but it lacks ideal beauty; for instance there is no family likeness among the forms of the vowels, and they are confusedly scattered among the consonants, instead of occupying a distinct place at the head of the alphabet. Still less would a man of genius have invented the German perversion of the Roman alphabet, where the awkward mamings of the essential part of the letter, and the luxuriancy of parasitical accessories, have no other result but to augment the trouble of the writer, and the perplexity of the reader

437. Let us look at the Ethiopic alphabet. Bating a few unessential differences, it is the very one invented by Trimegistu. The ideal beauty of the scheme is not unworthy of Emanuel's human genius. *Ex ungue leonem.* Taken in its simplest form, the Ethiopic alphabet is composed of twenty letters; but every one of these letters, by either being written in its bare simplicity, or with certain small appendages, can express seven different syllables; thus does the full alphabet contain 140 syllables, out of the various combinations of which all Ethiopic words are formed. All this, however, is done, according to so beautiful and judicious a system, that a thorough knoledge of the twenty simple letters leads immediately to the full knoledge of the 140 syllables.

438. The first letter of the ethiopic alphabet expresses the sound of our first vowel **A**, but has the funicular form of the last of our vowels, **U**, without any appendage. By the addition of a little dash or line, at the right hand top, at the middle, or at the bottom, etc, six more vowels are expressed, namely what we write **I**, **U**, broad and close **E**, broad and close **O**. The Ethiopic consonants, too, are of a quite simple structure, and they were still simpler, as well as more elegant, in the original alphabet of Trimegistu. For instance **Λ** is equivalent, in Ethiopian, as well as in Greck, to the Latin **L**; a cross is equivalent to our **T**, whereas the form of our own **T** means **P**. Note that this is the last letter of the Ethiopic alphabet, and that these circumstances are allusive to my Monogram in the stars of the heavens.

439. If the consonant was written in its simplest form, with no appendix, the vowel **A** was to be pronounced after it. When any other vowel was to be pronounced, the appendage was added in such form and place as distinguished that particular vowel from **A**. Thus, according as there was no appendix, or a little line on the right, at the top, or at the middle, or at the bottom, you were to read respectively: *la, ba, ta, pa*; *lu, bu, tu, pu*; *lo, bo, to, po*, etc. This ingenious system partakes of the expeditiousness of modern stenography, without the smallest shade of its ambiguity. Nor did Trimegistu neglect punctuation. In the specimens of Ethiopic writing before us, we find that the pauses, required by the sense, are even more prominently marked than in our actual orthography.

440. Judge, from the following sample, of the grandiloquent sonority of the Ethiopian tongue:

KADAMI LAVAHIGELE IJASUSE CHERESETOSE,
VALEDA EGEZIABEHERO.

All this is written with only twenty eight ethiopic letters, and means, word for word: *The-beginning of-the-gospel of-Jesus Christ, the-son of-God.*

441. It is quite natural to inquire how, from that one original alphabet, the different alphabets now in use can have sprung. The solution of this question is intimately connected with that of another still more important question: how can, from one original tongue, so many and so widely different languages have derived? The answer to both queries is contained in what I am about to subjoin.

442. Notwithstanding that God has commanded all men to love one another, they early began to disobey his precept by conceiving mutual dislikes and jealousies, which often broke into destructive wars, not only between different nations, but also among citizens of the same town. Both as a consequence and a concomitant cause of such a state of things, men formed especial associations distinct from the universal brotherhood of mankind, and even from the more restricted society of country and town. Secrecy became a weapon, as well as a necessity of such private

confederacies; their object, which at the origin was merely defensive, and therefore useful and legitimate, very often became aggressive, and therefore mischievous. Secret societies were much more powerful in the ancient than in our modern times.

443. In the ancient world, and even in times nearer to us, each trade formed not only an ostensible guild, but a secret society, with gestures and words for mutual recognition. By far the most notorious and important relic of the old trade societies, in our days, is Free-masonry. It originally was a secret society of true masons, and it still preserves the emblems of the art of building; but it now has nothing to do with real builders as such. It has simply become a brother-hood of mutual benevolence and assistance, extending to all countries of the world where there are masonic lodges, irrespectively of race, nation, creed, and social rank. Preserving still the forms, if not the spirit, of a thoroughly democratic institution, free-masonry will sometimes place a genuine workman above a king on the three-stepped ladder of her hierarchy.

444. Among the secret traditions of freemasony there is one to the effect that the ancient free-masons knowing before-hand that the deluge was at hand, inscribed the elementary principles of art and science on two columns, one of brass, to resist water, and another of stone to resist fire. They likewise pretend Moses and John the Baptist to have been members of their brotherhood. This is only true in so far as these two personages, as well as Noac, belonged respectively to the leading secret societies of their own time; of which ancient brother-hoods modern freemasonry is the last heir and transformation. Secret societies, in the ancient times, founded religions, cities, republics, kingdoms and empires; they fostered science and art much more powerfully than modern academies; and they have, on the whole, done more good than evil: but the time of their usefulness is gone. The best instruments of progress are now publicity, not secrecy; expansion not privilege.

445. Modern adepts have only a very small number of words for mutual recognition, and they speak among themselves the common language of their respective country; although free-masons write it, sometimes, with a right-angled alphabet of their own; and true operative masons, in Italy, and elsewhere, have an especial jargon, with a whole set of words radically different from those of the ordinary language, but with desinences and a syntaxis in accordance with the common grammar of the country. The secret societies, however, of the early ages, created to themselves new languages, which differed both radically and grammatically from the vulgar speech; and the adepts conversed aloud among themselves, without being understood by the uninitiated who happened to be present.

446. By their union, by their secrecy, and by the superiority of their information, some secret societies, composed of only a few

thousand persons, subjected to themselves extensive countries. But, the language of the adepts having been communicated to their families, in order to form a priviledged caste, intermarriages and imitation extended it to the whole nation.

447. This is the chief origin of the difference of human languages. The alliance or mutual derivation of secret societies will account for the analogies of the grammar and the radical identity of a few hundred words common to all the Indo-latin tongues, along with the radical differences of a far greater number of words. Sanscrit, Zend, Greek, Latin, Teutonic, Sclavic, and Celtic were created by different and rival branches of a secret society which was their common stock. The gradual but inevitable and manifold alterations induced by climate and time in the language of even one race, and the mixture and reciprocal influence of different nations by conquest, commerce, and literature, are the main causes of the minor differences which exist among kindred tongues; such as Ethiopian, Hebrew, and Arab; Italian, French, and Spanish; German, Scandinavian, and English; Polish Illyrian, and Russian. The difference of the alphabets is owing to the same causes.

448. Do not understand in a literal sense the story of the tower of Babel. Never was there a whole set of men so ignorant or so demented as seriously to believe that the top of a tower could reach the heaven. The building alluded to in the eleventh chapter of Genesis was raised by Vulcan Peleg for the use of the Chaldean astronomers, to reach the heaven only in a metaphorical sense, by their observations. This Peleg was the grand-master of the masons of his time. What modern free-masons would call the deputy-grand-master was his own brother Joktan, one of whose posterior migrations was Mezzofanti. Peleg exercised his authority in a harsh and overbearing manner; and the masons were driven into mutiny, which Joktan made vain endeavours to quell. The suspension of the work of the tower, and the dispersion of the builders ensued. This incident came to pass, and a mention thereof was inserted in the Bible, as an allusion to the ancient chaos of the heavens, and an anticipate confirmation of what Miranda has stated to you concerning the origin of the mutual differences of languages. For, the inheritors of all the secret societies of the ancient times were predestined to bear, in my days, the name and ensigns of masons.

449. At present, do you wish to know why Providence permitted a difference of tongues to arise in the world, notwithstanding its evident disadvantages? I will tell you. If the present world had been created to last only the few thousand years which have left their traces in written history, surely the difference of languages would have been a fact more noxious than beneficial. But these six thousand years are, to the intended duration of the world, less than one month in the educational career of a youth. A community of languages and institutions is reserved to our

posterity; but a previous division was necessary to the future welfare of united humanity, in order that the different nations might separately, and, therefore, all the more strongly and completely, elaborate and establish different qualifications, physical, mental, and moral, whose harmonious blending will one day constitute a perfect whole.

450. To such important and desirable intent, the temporary diversity of languages was indispensable. Without preventing the choicest ideas of any people from sooner or later finding their way to the others, it hindered that absolute communion of ideas and manners which would have mixed and neutralised the divergent tendencies which it was, at first, necessary to foster among different nations. Would it be wise to have, in a large educational institute, the lessons of theology, of philosophy, of literature, of music, and of gymnastics, delivered at the same time and in the same room? Languages, more even than mountains and rivers, have been the partition walls of the different rooms in the great school of youthful humanity.

451. Emanuel Osimando was another king of Egypt. He led an army of four hundred thousand foot soldiers and twenty thousand horse to central Asia, and subjugated the Bactrians, or Scythians, whom we now call the Tartars. These roving and warlike shepherds and huntsmen, whose houses consisted in their wagons, had rebelled against the great confederacy established by Emanuel Osiris, and of which Emanuel Osimando was the president, in his capacity of king of Egypt. He put an end to their predatory inroads against the agricultural settlements of India, of Persia, of Armenia, and of Mesopotamia.

452. The inventions of alphabetic writing and of paper, made by Emanuel in his preceding life under the name of Trimegistu, had already received such a development throughout the world, especially in Egypt, that Osimando thought it proper to collect copies of all the most important books, and admit the public to read them. It was the first public library in the world. Its location was in a vast palace, nearly one mile in circuit, built for the advantage and use of all the Egyptian nation. The magnificence of that palace had no parallel even among the other astonishing works of ancient Egypt. A description of it is given by Hecataeus. Of the two principal rooms one was the hall of justice, the other was for the readers; with the beautiful and memorable inscription: "FOR THE HEALING OF THE SOUL." Hark: there is an occult sense, in these words, besides the obvious one. Books ought but do not always strengthen and improve the moral and intellectual health of their readers. CHRIST is the true and everlasting healer of human souls.

453. In the same national palace was the body of Emanuel Osimando entombed; and a statue, the largest of all the colossal statues of Egyyt, was erected in his likeness, with an inscription the words of which have been preserved to us in the history of

Diodorus: "I am Osimando, King of kings. Before any one presumes to fathom my being, and place of concealement, let him perform, if he can, greater exploits than mine." Both things were impossible, in the occult sense of the inscription; for, Osimando was not only king of kings, as human president of the Osirian confederacy, but in a higher sense, which my readers will easily apprehend.

454. The ruins of Osimando's palace are still seen, after four thousand years, at Thebes. Jollois and Dévillière, two of the savans who followed Bonaparte to Egypt, say: "That enormous block of red granite couched on the ground, and which is so colossal, that to recognise its shape you must remove to a great distance, is all that remains of the statue of Osymandias." Notwithstanding that it is sadly mutilated, its dimensions agree with the seven cubits assigned by Hecataeus and Diodorus to the length of the foot. The very breadth of the foot is nearly equal to the whole height of a woman's stature; the length of the forefinger is one metre, or more than three english feet and three inches. The weigth of the sitting colossus was that of twenty thousand men. It was all of a piece, and the vestiges of its extraction have been discovered in the quarries near Syene; more than a hundred miles from the place where it was erected.

455. One of the most singular and most useful institutions of that country was the judgment passed by a sort of regular tribunal on the actions of all the dead citizens, not exclusive of the king. If the defunct had led an infamous life, he was deprived of burial; if, on the contrary, his conduct had been especially meritorious, his praises were celebrated by an oration before the public. It may then be well argued that if a monument of so extraordinary a character was raised to the memory of Osimando, he was regarded as one of the very greatest men that Egypt had ever produced.

CHAPTER XXIV.

Emanuel Adam the Third.

456. The time for bringing the divine work of creation to a close was drawing nigh. On the twenty-first day of April of the year 2212 before the birth of Christ, a male child was born to Adonai, who was afterwards king of Egypt, and a female child to the then reigning king. The former of these two children was Emanuel Adam the third; the latter was Emma Eva the third. As both of them were of very great beauty, and their skin of a rosy and healthful-looking whiteness, such as had never before been seen, the national council decided that they should be educated together, in the delicious island of Atalantis, formed by the Nile in the lower part of its course; with a view that they should be married to one another, and their descendants might constitute the most beautiful of the human races.

457. But Egypt was not a despotic country; not even the king had the power of constraining his sons to marry according to his own pleasure. Therefore, when Adam and Eva had accomplished their fourteenth year, lest the plan of their union might be frustrated by further waiting, Adonai prevailed upon them, by gentle persuasion, to which no resistance was offered, to be mutually and irrevocably wedded. But the phenomena of puberty having not yet made their appearance in Adam, Adonai said to him: "treat Eva as if she were thy tenderly loved and much respected sister, until the time arrives when thou shalt treat her as thy wife. We have placed you in this delightful Eden; enjoy all its beauties, and all its sweet fruits; but do not taste the still greater sweetness of wedded love till Adam is of age; for, my commandment is the Lord's; and death is sure to follow the eating of this forbidden fruit."

458. Much of what Adonai said to Adam his son is applicable to all married people. The only woman that has the right and duty of being the mother of thy children is the one to whom thou hast pledged thyself before God and man. Divorce shall be granted only for exceptional and grave reasons by a wise tribunal. Till your union lasts, let thy affection for thy wife be as much as possible that of a youthful and ardent lover; but in the presence of your children and of other people, nay even in the sacred privacy of your own room, through the greater part of the time that you remain there, but more especially in your ordinary dialogues, treat her as a dearly beloved and much esteemed sister. Woman, deal thou in the same manner with thy husband. When he comes home, greet him with the sunshine of thy smile, as thou didst when he was thy lover. Do not humour his defects, but do not think too much of them; think rather of his good qualities. Cherish him as thy husband; respect and obey him as if he were thy father; assist and serve him as thou wouldst thy elder brother. To sum up all: love one another; it is your interest, it is, above all, your duty.

459. Remember, both of you, what I have already said, that the Lord has instituted marriage both for your individual happiness, and for the propagation of the human species. Keep these two objects distinctly in view, striving at the same time to identify them together, by making your happiness a duty, and your duty a pleasure. Are you not aware of the wisdom and of the touching benevolence which God has shown towards the human race, by making children so lovely to all, and more especially to their parents?

460. Let, however, your children be the objects, on your part, not only of a tender love, but also of a wise and firm government. Bring them up in the love and fear of God; teach them to love mankind, to obey the laws of society, to love their family, and ever to do the greatest sum of good to mankind at large, that it is in their power to do. To sacrifice thy arm to save another man's

finger, would be contrary to this rule: but be ready to cut off thy finger if it be necessary to save thy brother's arm.

461. Accustom your children, by precept and example, to enjoy with moderation the bounties of nature, to control themselves, to resist temptation, and never to yield up duty to pleasure, nor even a great future interest to a small though nearer one. The science of education is at the same time one of the most important and of the most difficult. Every age and station of life has its especial duties; therefore do not think thy training completed, by having gone to school in the days of thy boyhood or girlhood; continue thy self-education even in old age: and both for thy own personal instruction, in any stage of thy life, and for learning the art of educating thy children, the state should afford thee facilities, without compulsion. Take the counsel, not only of persons wiser than thyself, but sometimes even of less wise; for the accumulated experience of mankind is more to be depended upon than the suggestions of individual wisdom.

462. Adam was called upon, for a long time, to treat Eva solely as his sister, puberty being for him extraordinarily backward. He was already twenty-three years old, and his forms were those of the admirable greek statue known under the name of Apollo di Belvedere, as Eva's features were those of the Venus of Milo. His voice, correspondently with the beardless smoothness of his face, was still like that of a young woman. This circumstance inspired the king with a great anxiety. He did not know that the physical development of the third Adam had been purposedly hindered for reasons favourable to the future growth of the white race. He was to arrive at manhood, not according to the slow and ordinary course of nature, but suddenly and by a miraculous process, which was to be the closing act of the creation of this Cosmos.

463. One warm day of April, about noon time, Adam being overtaken by sleepiness, went into a tent under the shadow of a palm which rose in the very middle of the garden of Eden. There he laid himself down on his right side, and slept.

" Flowers were the couch,
Pansies, and violet, and asphodel,
And hyacinths; Earth's freshest, softest lap."

Thus sang Eva herself, in her poem Paradise lost, when she became the male avatar Emma Milton.

464. By the advice of her nurse, Venera Ebla, Eva entered the tent where Adam was sleeping. She stood, for a time, silently and amorously contemplating his surpassing beauty and loveliness. An inexplicable sentiment of veneration, even stronger for a few moments than love, compelled her to kneel down, and devotedly to kiss Adam's feet. But love next becoming supreme in her heart, she began passionately to kiss his mouth.

465. His profound sleep still continued for a while, but he awoke at last. He said to her: what spirit of darkness has over-

powered thy weakness, o my beloved one? I am afraid the hand of the Omnipotent will destroy thee, according to my father's prediction. But, whatever is to be thy fate, I will share it. I am dearer to the LORD than thou art. If He forgives me, his pardon will also descend upon thee.

466. In the mean time king Adonai, who had come to the island on that very morning, was walking through the garden in the cooling shadow of the trees. By his direction it was that Ebla had counselled Eva. He had spied Eva entering the tent, and was far from displeased at seeing that she remained there for a certain length of time; but, pretending to be angry, he called to Adam, saying: "where art thou?" And both Adam and Eva were ashamed, and did not answer. Thereupon Adonai entered the tent, and scolded them. Adam said: "be not angry with her. If there is any fault, I take it upon myself. But, after all, I am right; for I am her husband by the will of God, and your own, too, my father. SHE IS THE WOMAN WHOM THOU GAVEST TO BE WITH ME."

467. These words were fraught with a sublime meaning; for, Adonai represented the Lord, Eva personated humanity, and Adam did not only represent but actually was the Son of God, the Saviour of the human race.

468. The king did not know this, but the very tone, in which Adam's words were uttered, revealed to him an unexpected and very consoling fact. Adam's voice was no longer like that of a boy or a woman. Puberty had arrived at last. The divine work of Creation had reached its final accomplishment.

469. One of the awfullest of all awful things that have happened in this Universe, is this: that foolish and wicked theologians have induced millions of you to curse the memory of Adam as the author of all your evils, when, on the contrary, he is the author of all that is good in you. That he is the cause of your death, is true, but only in this sense, that he is the source of your life; for, every living being was previously born, and must subsequently die. He forgives your ingratitude to him, as your human father: but mark my words, ye teachers in the holy Church of Christ. You shall be terribly punished if, henceforward, you dare to teach again the atrocious and blasphemous doctrine that a most just and merciful God is capable of condemning to eternal damnation millions of human souls, not for their own sins, but for an imaginary sin falsely attributed by you to their progenitor.

CHAPTER XXV.

The Deluge of Noac.

470. There have been four great deluges of which the tradition has reached us. The first of them is the truly universal flood

which covered the face of the earth four thousand years previous to the existence of man; the tradition, consequently, concerning that cataclysm, is only founded on revelation, and geologic discoveries. The second is the partial flood of Manes which simply consisted in a change of the bed of the Nile. The third deluge was greater by far than the second, and, notwithstanding that its waters overflowed only a limited space, its physical and moral effects extended to the whole world; in which sense it may also be called an universal flood. It happened 1813 years before the Christian era, and consisted in the formation of the Mediterranean Sea. In the traditions of the Hebrews, of the Christians, and of the Mahomedans, it is associated with the name of Noac, who was the eighteenth incarnation of Emanuel; but in the greek traditions it is called the deluge of Ogyges, because Neptune Ogyges was at that time reigning in Greece. The fourth and last of the great floods is called by the Greeks Deucalion's flood, having happened during the reign of Neptune Deucalion, 1529 years before Christ. Its cause was the breaking, by another volcanic convulsion, of the Bosphorian ridge, and the consequent irruption of the higher waters of the Black Sea into the Mediterranean. These catastrophes had been prepared at the time of the creation, by a calculated series of subordinate causes which could not fail coming punctually to their crisis in the lifetimes, respectively, of Noac and of Deucalion, as a well made clock-work is sure to strike the bell at the appointed hour.

471. That only a portion of the earth's surface was actually inundated by Noac's flood, though its effects were highly beneficial to all the future generations of men, will become evident to all reflecting minds, by considering the indigenous animals of America and Australia. When those continents were discovered by the Europeans, there were plenty of wild animals different from those of the Old Continent; but the bull, the sheep, the goat, the hog, the horse, the camel, and the elephant were absent. Now, when the red and black races of men venturesomely embarked for unknown continents, in times anterior to the written records of history, if they had carried any animals with them, they would have given a preference to those which are most serviceable to mankind: surely would they not have imported the hardly-walking and fast leaping kangaroo of Australia, which carries her little ones in a natural pouch under her belly; nor the American tiger called the jaguar; nor the American lion called the puna; still less those terrible serpents, the boa-constrictor and the venomous rattle-snake.

472. But if the flood of Noac did not destroy all men then living in Asia and Africa, it actually drowned a great number of persons who inhabited Atlantis and other countries lying on the bed of the Mediterranean, and even the actual shores of that sea to an elevation of nearly thirty feet above its present level.

473. The statements of Critias, in two of Plato's dialogues,

derived from Egyptian traditions reduced to a poem by Solon, cannot be expected to be literally exact. It is, however, true that Atlantis was larger than Africa and Asia put together, in so far as it is confounded with the whole continent comprehending, besides Africa and Asia, all Europe and the present bed of the Mediterranean; but, in its more restricted acceptation, Atlantis was a small island formed by the Nile, and vaguely described by Critias, who says that Neptune formed a circular enclosure of water around a hill of small elevation in the middle of the Great Atlantis. He also intimates the existence of smaller islands, connected with Atlantis and with the continent by bridges. The nine thousand years of which he speaks, as having intervened from a war between the Atlantians and the Athenians to his own days, are not true years, but bi-monthly units of time. The Athenians themselves, or rather the inhabitants of southern Greece, were white descendants of Adam the third, and a colony from one of the smaller Atlantic islands.

474. In the four hundred years that elapsed from the birth of Adam the third to the deluge of Noac, the white race, inhabiting the island of Atlantis and the neighbouring banks of the Nile and of the lake, had greatly multiplied, and risen to a high degree of power and opulence. Critias gives a gorgeous description of the temple of Neptune which was the principal edifice of their capital. He speaks of a circus for the horse races, having one tenth of a mile in breadth, and for length the whole perimeter of the greatest island. Plato also mentions two great fountains, one of warm, and the other of cold water, which entertained a delicious verdure in the surrounding trees, and supplied separate baths for the kings, for the common people, and for women. He adds to his description other circumstances well in keeping with the notion of an island which was the third Eden.

475. Notwithstanding the horrid fratricide of Abel by Cain, the greater part of the posterity of Adam the third were at first truthful, sober, laborious and honest; but idolatry and the despotism of their ten petty kings corrupted their morals. Luxury, violence and falsehood were rife. Not even the laws of hospitality, so sacred among the ancients, were respected. The very beauty of their features began to be altered by intermarriages with the other races. "Then, said the Egyptian priest to Solon, Jupiter, the sovereign of Gods, seeing the sad perversion of this once virtuous race, resolved upon punishing them, to render their posterity wiser and more moderate. An earthquake and an extraordinary inundation occurred; in one desastrous night all the race of your warriors perished, and the island of Atlantis disappeared, being submerged under the sea."

476. Emanuel Noac being prophetically aware that such a catastrophe was to take place in the forty-eighth year of his life, began to preach repentance to his contemporaries, and to build a ship of enormous dimensions. This he could well afford to do,

for he was one of the ten kings, and, happily, very different from the nine others. He had two wives; one who loved and believed him, Emma Noria; another, by the name of Vaila, who did not love him, and consequently did not believe his prophecies. This woman gave countenance to the wiseacres who shrugged their shoulders at the predictions of Noac, and laughed at his mighty preparations. She pretended to fear that his mind had become unsound.

477. Noac constructed his vessel, not with the curvilivear shape of ordinary ships, but of a parallelopiped form, which was more appropriate to her destination. She was three hundred double cubits, or metres, in length; fifty in breadth, and thirty in height. It is, therefore, with propriety called an ark, rather than a ship. The whole weight of the ark, and of her contents, men, animals, and provisions, bore such a proportion to her bulk, that she sank by only one fourth of her depth, and three fourths remained above the water-line. Thus the immersion was of only fifteen ordinary cubits; which is expressed, in Genesis, by the words: "fifteen cubits upwards did the waters prevail." As to the words: "all the high hills that were under the heaven were covered, and all flesh died that moved upon the earth" they should be understood of the whole land of Atlantis, and of the surrounding expanse, on which ships and sea-monsters are now floating.

478. On the seventeenth day of the Egyptian month of Athyr, being the fourth of the Julian month of February, and the sixteenth of January according to the present style of calendar, in the year 1813 before the Christian era, the cataracts of Abila and Calpe were broken. The waters of the Atlantic Ocean rushed in, and began to overflow and destroy every living thing in their way. Before the inundation had yet reached Atlantis, Noac ascended the ark, he, and his good wife Noria, with their sons, and a population amounting, on the whole, to eight thousand persons. Those whom their incredulity and wickedness had prevented from accepting in time the generous offers of Noac, began frantically to run towards him, when it was too late. With tears in his eyes he witnessed, from the windows of his ark, their miserable death. They chiefly belonged to the mixed or mulatto races. Providence had preserved, comparatively, the manners of the purely white descendants of Adam the third from contamination, and most of them were saved in Noac's ark.

479. The temperature that reigned over the Mediterranean desert, in the month of January, at the beginning of the flood, was still lower than it is now on its coasts at the same season, as their climate experiences the mild and equalising influence of the Mediterranean waters. The precipitous inundation, carrying, as it did, with it the mean temperature of the Atlantic, produced a powerful evaporation; but the invisible steam, being, by the laws of gaseous equilibrium, rapidly extended to the surrounding shores, and finding there a much lower temperature, was promptly

condensed and converted into stormy showers, which lasted forty days.

480. Before the flood, the mean level of the Ocean was considerably higher than it is now, by all the quantity of water that was necessary to fill up the vast and deep basin of the Mediterranean. When the earthquake broke the natural dike of Abila and Calpe, the Ocean, through its violence, widened the original breach into the present straits of Gibraltar, and not only filled the depression of the Mediterranean up to the present level, but continued to rise until it had reached, inside of the straits, an altitude nearly equal to that which it previously had outside. This caused the death of the inhabitants of the actual coasts of the Mediterranean. But, according to the principle of all oscillatory movements, the waters of the Mediterranean soon began to descend, and those of the Ocean to reascend; then the contrary motion, once more, took place, and these mighty oscillations continued for a whole year, till the present level was permanently established around the whole globe, with only such variations as are induced by winds and by the tides. The extraordinary and fearful oscillations caused by the flood, before the general equilibrium was re-established, are admirably expressed in the text of Genesis, and beautifully rendered also by the Vulgate: "Reversæque sunt aquæ de terra, euntes et redeuntes." And the waters withdrew from the earth, again coming on, and again going back.

481. In the tenth month of the Egyptian year, on the fourteenth of September, actual style, the dove came back to Noac with an olive leaf in her mouth. The ark landed at the top of the gulph of Aleppo, on the shores of Asia Minor, called Ararat in Genesis. European savans have arbitrarily given the name of Ararat to a great mountain of Armenia, which is traditionally associated with the ark of Noac, because, seen from a distance, it presents a fanciful resemblance to a ship. The Mediterranean, the great lake of human civilisation, was now established. The evaporation of its extensive surface, and the dews and rains to which it gives origin, changed its actual shores from the aspect and nature of a dreary desert, to the beautiful appearance and the fruitful reality of an immense garden.

482. On the 14th day of January, julian style, of the year 1812 before Christ, Noac went forth from the ark with his family and his companions. On the 21st of January, actual style, of the year 1812 before Christ, being the Julian ninth of February, he made a solemn sacrifice to the Lord, who kindly accepted it. On the same day a beautiful rainbow was seen. It seldom rains now in Egypt; still more seldom did it rain there, or in Atlantis, before the existence of the Mediterranean. Therefore was the beautiful phenomenon of the rainbow a new spectacle to the men who had come forth from the ark. They took it for a good omen, and they were right. In the ninth chapter of Genesis this simple sentence: "I make a covenant with you, and the rainbow shall be

the token thereof" occupies nine verses, and the very word COVENANT is employed SEVEN times. What is the reason of this seeming excess of prolixity? Verily the Bible has deeper meanings than had hitherto been supposed even by its sincere and pious admirers. The charming phenomenon of the rainbow, with its seven bands, is due to the reflection and refraction of the rays of the SUN in the spherical drops of rain, which fall from the heaven to the earth. There could scarcely be a more poetical and beautiful emblem of the incarnation of the SON OF GOD. The divisibility of the white solar light into seven colours of different refrangibility, and the connection of this principle with the phenomena of the rainbow, is one of the philosophical discoveries made, in after ages, by that very man, Noac, transformed into Newton. The LORD said to men, through the language of that rainbow: "Behold, I have given to you my own SON. This is the sublime token of the COVENANT between Me and the earth."

483. The Egyptians, of whom many were drowned, and who did not know the favourable omen which the companions of Noac constructed into a Divine promise that the deluge would not again visit the earth, erected the pyramids on a natural eminence, near Memphis. They were purposedly made in the form of enormous tapering flights of stairs, which they still retain, a posterior revestment of marble slabs having been taken off. On the gigantic steps of the pyramid of Cheops, alone, six hundred thousand human persons could have stood in safety, if a new deluge had come, till ships should convey them to the Lybian mountains.

484. The shores of the Ocean, especially in the island where Miranda is written, bear testimony to a depression of its level having happened at an epoch a few thousand years old. Several canoes were dug out of the earth, at different times, near Glasgow in Scotland, about twenty-five feet above high-water mark. In one of those canoes was found a war hammer made of stone. These circumstances led Robert Chambers to think that the most recent change, in the relative levels of sea and land, occurred since the island of Britain was inhabited. Nor is he mistaken. The Atlantic coasts of Europe, and her western islands, being naturally fertile even when central Europe was a desert, became the early seats of human population.

485. Hugh Miller says: "There runs around the shores of Great Britain and Ireland a flat terrace backed by an escarpment known to geologists as the old coast line. On this flat terrace most of the seaport towns of the empire are built. The subsoil which underlies its covering of vegetable mould consists usually of stratified sands and gravels, arranged after the same fashion as in the neighbouring beach, and interspersed in the same manner with sea-shells. These shells are exactly those which still live in our seas. The escarpment behind presents all the appearance of a coast-line subjected to the action of waves. No geologist can or

does doubt that this escarpment was at one time the coast-line of the island; the line against which the waves broke at high water in some age geologically recent, though historically ancient, when either the sea stood from twenty to thirty feet higher along our shores than it does now, or the land sat from twenty to thirty feet lower."

486. Hugh Miller further remarks that the position of the wall of Antoninus, and a passage from the history of Diodorus concerning the low Isthmus of Saint Michael's mount in Cornwall, prove the actual coast of Great Britain to be at least as ancient as the Christian era. Then he adds: "But even the incidental notice of Diodorus Siculus represents very inadequately the antiquity of the existing coast-line. Some of its caves, hollowed in hard rock in the line of faults and shifts by the attrition of the surf, are more than a hundred feet in depth; and it must have required many centuries to excavate tough trap or rigid gneiss to a depth so considerable by a process so slow. And yet, however long the sea may have stood against the present coast-line, it must have stood for a considerably longer period against the ancient one. The latter presents generally marks of greater attrition than the modern line, and its wave-hollowed caves are of a depth considerably more profound. In determining on an extensive tract of coast the average profundity of both classes of caverns from a considerable number of each, I ascertained that the proportional average depth of the modern to the ancient is as two to three. For every two centuries, then, during which the waves have been scooping out the caves of the present coast-line, they must have been engaged for three centuries in scooping out those of the old one."

487. The numerical data of these scientific statements agree in a remarkable manner with the revelations of Miranda. For, the interval from the deluge of Noac to us is little less than four thousand years; the interval between the emersion of the present continents at the close of the fifth epoch, and the flood of Noac, is little more than six thousand years. Consequently the ratio of the time during which the sea has stood against the present coast-line, to the time during which it stood against the old line, does not greatly differ from the ratio of two to three. On the other hand the mean depth of the Mediterranean may be safely considered as equal to about one English mile, and its surface to nearly the two-hundredth part of that of the Ocean: therefore the depression which occurred in the Ocean, all around the globe, by its irruption into the empty basin of the Mediterranean, must have been nearly the two-hundredth part of a mile, or about twenty-six feet.

CHAPTER XXVI.

The five Incarnations between Noac and Moses.

488. Emanuel Fui, otherwise called Fo-hi, united all the Chinese in one empire, and taught them the art of agriculture,

and all the discoveries that had been made in Africa and Asia during the six hundred years which had passed since the landing of Adam the second. He distributed to them the land in equal lots, and organised them by little communities of a hundred families, as he had organised the Indians when he was Crisnu. He made a law, which is still in vigour, that the chief charges, in the government of the state and of the provinces, should be appointed by public competition and examination.

489. In the next incarnation Emanuel subjected himself to be born as a woman. She was called Semirama. No female name is greater than hers in the history of the world. She was not the wife of Mars Ninus, king of Assyria, but his daughter, as Conon has it. In her infancy a dove, flying about the royal palace, took up some milk in her bill, and like a nurse instilled it between the infant's lips. This bird was a migration of the dove of Noac. When Semirama was of age, notwithstanding that her beauty was extraordinary, and many loved her, she constantly refused all offers of marriage.

490. Being even of a manly and warlike character, she followed Ninus in his expedition against the Bactrians. She is reported to have worne an elegant garment of her own invention, which at once suited her womanly modesty, and preserved her beauty from the scorching heat of the sun, without offering any impediment to the handling of arms, and to the natural nimbleness of her movements. Having remarked that in the siege of the city of Bactra the citadel, on account of its natural strength, was less guardedly defended than the lower and weaker parts of the wall, Semirama attempted to take the citadel by surprise. Followed by some young Assyrians who could emulate her agility in climbing up the rocks, with much toil she passed over a deep trench, and possessed herself of part of the castle; whereupon she gave a preconcerted signal to them who were assaulting the wall on the plain. The whole town was soon in the hands of the Assyrians.

491. Ninus, admiring his daughter's valour and skill, intrusted her with the command of the left wing of his army; and he having, not long after this, come to his death, Semirama was proclaimed his successor, in the leadership of the army, by all the soldiers. At home she was invested with the royal authority by a popular election, in preference to Ninyas, her younger brother, who was of an effeminate character.

492. Emanuel Semirama governed like a wise, humane and liberal, though firm ruler. This did not prevent a popular sedition from breaking out at Ninive, while she was staying in that city, because she had resolved to make Babylon, instead of Ninive, the capital of her empire. She happened to be combing herself when the notice of the insurrection was brought to her. Without losing a moment, she went out, with her hair half combed and half dishevelled as it was, quelled the outbreak, and then went home again to finish her toilet.

493. She enlarged strengthened, and beautified the city of Babylon. It had the form of a square, and the walls were nine miles long on each side, or thirty-six miles on the whole. Their height, as well as their breadth, was fifty cubits, or seventy-five feet. They were deservedly accounted one of the seven wonders of the world. But Semirama did not undertake so great a work for the sole defence of the city, still less did she intend it as a vain display of her power. The judicious mixture of earth and brick-work, and the employment of sun-baked bricks cemented with Babylonian bitumen, instead of burnt-bricks and lime-mortar, were much less expensive than a massive Roman masonry. The chief object of the Babylonian walls was to supply the inhabitants and the visitors of the city with a lofty, beautiful, magnificent, and healthy promenade, from which the surrounding country, the meandering Euphrates, and the whole city, with its houses, squares, and gardens, and the temple and observatory of Belus as its towering centre, could be seen. On the wide road, at the top of the wall, there were shading trees, flowering and odoriferous hedges, refreshing fountains, with separate spaces for walkers, for riders on horseback, and for riders on chariots. The vast square area of the city was intersected by twenty-five great avenues parallel to the river, and twenty-five more perpendicular to them. These fifty avenues were terminated by a hundred brass gates of astonishing size and strength. The six hundred and seventy-six square spaces into which the avenues divided the city, were partly occupied by houses, and partly by gardens and orchards, which were both ornamental and useful.

494. Semirama made, across the Euphrates, a bridge half a mile long. This bridge, purposedly longer than the natural breadth of the river would have required, served also as a dam to raise the waters and to check their excessive velocity. A net-work of canals, connected both with the Euphrates and with the Tigris, intersected the country and served for the navigation, for irrigation, and for drainage. She likewise raised many new cities, and opened roads of communication throughout her empire, which she even aggrandized by conquests. In an inscription transcribed by Polyenus she said: "The shores of four seas did I subject to my laws. I forced the rivers to flow in the direction that I liked, and I liked it only where they might be useful. I fertilised barren tracts, watering them with my rivers. I raised impregnable strong-holds. Passages through inaccessible rocks did I cut. I paved roads at my expenses, where only the tracks of wild beasts were previously seen. And in the midst of all these works I did not neglect the happiness of my people, which was my own happiness."

495. Babylon was long famous for her riches, for her manufactures, and for the skill of her astronomers. Heeren says: "Large weaving establishments were not confined to the capital; but existed likewise in other cities and inferior towns of Baby-

lonia, which Semiramis is said to have built on the banks of the Euphrates and of the Tigris, and which she appointed as marts, for those who imported Median and Persian goods."

496. But wealth begat luxury and corruption; corruption begat despotism; and this increased the corruption a hundredfold, and caused the death of the state. The destruction foretold by the Hebrew seers has overtaken Babylon. A few wild goats find a pasture on the briars which grow on her shapeless ruins. But she shall rise again, according to the plan marked out by the powerful hands of Emanuel Semirama, and revived in the pages of Miranda.

497. The name of the twenty-first incarnation is Minos. Do not confound him with a second Minos, the husband of Pasipha. Emanuel Minos gave a celebrated code of laws to the inhabitants of Creta, which had now become an island, but which still continued for a long time to exercise a considerable influence on the rest of Greece proper, and on the greek colonies in Asia and in Italy. Therefore the laws of Minos were a model to Lycurgus the Spartan law-giver; to him of Athens, Solon; to Zaleucus, the legislator of Locris in Italy; and to the Decemvirs, who gave the laws of the twelve tables to Rome. The Roman legislation, in its turn, is the chief source of the civil and criminal laws of modern Europe.

498. Emanuel Sesostris, called Ramses in the Egyptian inscriptions, was the most celebrated king of Egypt. He made a great tour through Africa and Asia, for an object analogous to that of his former expedition when he was Osiris, but, this time, he resorted to actual fighting by arms. He imparted to almost all the nations of Africa, Asia, and even a part of Europe, the advanced results of Egyptian civilisation, and bound them over to keep peace with one another by establishing a great confederacy, of which he was the head.

499. Having been victorious and successful in his enterprise, and triumphantly returned to Egypt, he raised embankments and opened canals to an enormous number, for the irrigation of all the country; and he distributed all the thirty six nomes or provinces, into which the whole country was divided, into as many parcels as there were families in each nome; and every family had a parcel assigned to it by lot, with the obligation of well cultivating it, or seeing it cultivated by others to whom they might farm it out. After ten years there was a redistribution of all the teritory of the nome. Those who had most industriously improved their field, retained them for ten years more; the others drew lots again. Sesostris appointed a body of surveyors who were annually to survey all the fields, that public charges might be equitably imposed, the negligent husbandmen punished, the diligent praised and rewarded, and with a view to making such changes in the next decennial apportionment as experience and reflection suggested.

500. Seeing the exceptional system of the Egyptian agriculture,

where the river brought down the manure, and trees were wholly absent, this sort of regulated communism, which might have been prejudicial in other countries, was attended with a far greater amount of advantages than inconveniences. Even in our days the system of Sesostris is working admirably, since many hundred years, in an extensive district around the towns of Cento, Crevalcore, and Persiceto in Italy; where small fields, subject to novennial distribution by lots among a number of families called *partecipanti*, yield to their temporary but highly industrious occupiers, as great a rent as larger farms, not subject to the novennial apportionment, do to their owners in the neighbourhood. Such as have raised a house on their lot retain that house and a small enclosure around it to perpetuity.

501. Nor was the equal distribution of the land, by Sesostris, among all the inhabitants of Egypt, an act of unjust spoliation of the rich in favour of the poor. First of all bear it in mind, that "The Lord's is the earth and the fullness thereof"; and secondly know this: that, even in his simple capacity of a human king, Emanuel Sesostris was the owner of all the soil of Egypt, with the exception of the fields belonging to the priestly caste. His predecessor Moeris, and Mercury Joseph, the minister of Moeris, conferred a great boon on Egypt by reducing a vast natural concavity three hundred and sixty miles in circuit to an artificial tank where the surplus water of the Nile was received, to let it out in the time of deficiency. The largest of the canals, leading the waters of the Nile to the lake, bears to this day, among the Egyptians, the name of *Bar-Joseph*, that is to say Joseph's river. The lake itself is known to scholars under the name of Lake Moeris.

502. But Moeris and Joseph made themselves guilty of two of the most gigantic and execrable crimes that were ever committed. An iniquitous advantage was taken by them of the corn, which they had gathered during the seven plenteous years, and of the distress into which the people fell during the subsequent period of famine. They overthrew the wise constitution established by Emanuel Manes, and to which king Moeris was sworn. They got possession of all the moveable and immoveable properties, saving those of the priests, which, by a stroke of profound kingscraft, were left to their owners. For, to escape starvation, the people first gave their money, then their cattle, then their land, and lastly their political liberty; saying, as the book of Genesis has it: "buy us and our land for bread, and we and our lands will be servants to Pharaoh." When, therefore, Emanuel Sesostris redistributed the land to the people, he did the reverse of what wicked monarchs usually do. Instead of spoiling others, he gave away that of which he was the true owner, by his divine nature, and of which he was the actual possessor, as a man, by an established, though unjust, human law.

503. Hercules is one of those personages of whom poets speak

to greater length than historians; therefore do the Nieburians deny his existence. That the poetical traditions concerning Hercules are fabulous in a great measure, there is no doubt; but an elevated criticism, independently of any revelation, can easily see that the ground-work of those poetical traditions is very probably historical. Judicious critics should make the following reflection. In all times there must have been a few privileged individuals who were at once possessed of great muscular force, of chivalrous bravery, of a noble and generous character, and of a lofty and enterprising mind. Such a rare combination of endowments was of much greater importance at the dawn of human civilisation than it is in our own days. Take a certain latitude of time, say three or four centuries about the supposed epoch of the overthrow of Troy; take also a certain extent of ground, say the countries around the Mediterranean. Now of the two or three hundred millions of men who lived in such time and place, there may have been one or two hundreds, perhaps a few thousands, who joined in themselves all those qualities of muscular force, daring, enterprise, generosity, and uncommon intellectual capacity; but there must needs have been one, whoever he was, who displayed those qualities in a higher degree than any other man living at the same time and in the same countries. That one man, whosoever he may have been, surely inspired his contemporaries with so extraordinary an admiration, that his exploits must have been the burden of poets' songs, of historical narrations, and of oral tradition, long after his death.

504. Who was he? The Greeks called him Heracles, the Latins Hercules. It is, humanly, very probable that such was his real name; for neither the real name of the greatest hero of antiquity, whosoever he may have been, is likely to have been lost, nor a false or extraneous name to have been associated with his exploits. Come, Niebuhrians: hard as your power of negation is, you cannot gainsay the self-evident truth that, among the real men who lived a few centuries before the Homeric poems, some one or other must have acquired a greater popularity and renown than any of his contemporaries. We say that such a man was called Hercules. If we are mistaken, then do ye tell us which was his real name. Was it Theseus, Meleager, Jason, Amphiaraus, Achilles, Samson? But you say that these also are fabulous beings. Will you never understand this fundamental canon of critics, that mendacity and folly are only the exception, not the rule; that the basis of the moral and mental character of the millions, in all ages and countries, is truth and common sense; and that, consequently, a fictitious phantom was not likely to supplant a real great man in the admiration and recollections of a whole nation?

505. Hercules was the twenty-third incarnation of Emanuel. The historian Diodorus of Sicily speaks of him thus: "His valour and military art was so admired by all, that he got together a

vast army, with which he went through the whole world, desiring to benefit all mankind; but the poets, according to their prodigious way of relating matters, say that Hercules himself alone, and without any army, performed all those famous actions reported of him." The saying of Diodorus is true, except in so far that Hercules was not at the head of a vast army, but only of a few thousand men, who made up by their uncommon bravery the deficiency of their number.

506. Hercules himself, by his personal fortitude and generosity, realised to a higher degree than any man ever did the chivalrous characters celebrated by Homer in the ancient days, and by Ariosto and Tasso in times nearer to us. His muscular strength was more than proportionate to his stature, which was, according to tradition, seven feet high. He was, consequently, of a rather gigantic stature, as he was also in his preceding appearances under the names of Orion and Sesostris, and in his later appearance under the name of Charlemagne.

507. The especial purpose of Emanuel Hercules was by no means to conquer countries, but to free them from physical or social scourges, with which the inhabitants had not wisdom or energy enough to cope. He defended oppressed innocence, and punished the wrong-doers. He destroyed tyrants and robbers, lions and serpents, wild boars and savage bulls. I mean to say that he not only killed with his own iron club the lion of Nemea, the hydra of Lerna, the Erimanthian boar, the Cretan bull; but that, with the assistance of the brave and devoted band of his followers, he destroyed hundreds or thousands of such animals, which being either naturally ferocious, or having turned from a state of domesticity to savage life, infested and laid waste whole countries. He also dried pestilential marshes, he deviated rivers, he built new towns, and he instituted the Olympic games, which proved a stronger and more permanent bond of the Greek nationality than even their amphictyonic council.

508. The object of his expeditions being to benefit, not to enslave nations, he generally found more favour and support on the part of the honest multitude than opposition at the hand of the evil doers. Therefore, after his departure from life, the unanimous gratitude of the pagan nations around the Mediterranean, in Europe, in Asia, and in Africa, raised his memory to the religious honours of a son of Jupiter. It was either too much or too little. As I have so often told you, no man is to be worshipped as such. But Hercules was more than the son of Jupiter: he was Jupiter, that is Emanuel, himself.

CHAPTER XXVII.

Emanuel Moses.

509. The especial object of the twenty-fourth incarnation was one of the highest importance: namely to lay the unshakeable

foundations of the only true religion, whose most essential dogma is the Unity of God. In that life he had the name of Moses. His mother was a hebrew woman, by the name of Jocabeda, who having become a widow soon after his birth, and being very poor, had recourse to a stratagem, with a view to having him brought up at the expense of the king's daughter. Having put her child in a basket of bulrushes well twisted together, and daubed over with pitch, she set it afloat on the brink of the Nile; the flags all around preventing the little ark from being carried away by the stream. Her daughter Emma Miriama, then seven years old, stood afar off watching the child. The woman's hope was not disappointed; for, the daughter of Pharaoh soon came with her maidens to the same place to wash herself. Joseph Flavius calls her Thermutis. When she saw the ark among the flags, she sent one of her maids to fetch it. Seeing that it contained a beautiful babe, and hearing him cry, she had compassion on him. What would Termuta have said, if she had known that this poor child was nothing less than the divine Osiris, the great Tot, the great Manes, the great Osimando, the great Sesostris come again to life? She did not even suspect it; yet an occult power inclined her heart to a warm attachment for the unknown child.

510. Little Miriama came forth, and said: Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? Termuta assented, and the babe was given to his own mother to nurse; but when he could walk he was led to the royal palace, where Termuta adopted him as her own son, and named him MOSES, that it to say preserved from the waters.

511. Moses, being still a young man, made a journey to Ethiopia, where Tarbea, a young Amazon who commanded a body of armed women, fell passionately in love with him. He came back with her to Egypt, having made her his wife. But, in the thirty-fourth year of his life, Egypt was invaded by a great army of Turanian Nomads from central Asia, distinguished under the appellation of shepherds in the chronicles of Egypt. After a vain resistance, the Egyptians were subjugated, and the brother of Moses's benefactress, who had succeeded his father, was dethroned. The new Pharao reigned despotically and tyrannically, giving undue privileges to the conquering race, and oppressing the vanquished. Moses who had taken a personal part in the defence of his native country, and had even slain one of the Shepherd invaders with his own hands, thought it prudent to remove, for a time, to Madian in the peninsula of Sinai, beyond the isthmus.

512. Now Revel, the priest of Madian, had seven daughters, who according to the simple manners of the patriarchal ages kept his flock. Water is very scarce in Arabia. One morning the daughters of Revel brought his sheep and cows to a well, from which they began to draw water and empty it into troughs, that

their cattle might drink. Some shepherds came and obliged the young maids to retire, intending themselves to make use of the water which had been drawn. This brutal conduct arose the indignation of a stranger who had, hitherto, sat quietly by the well. He stood up, and not only drove the unmannerly intruders back, but assisted the young maids, whose cause he had espoused, in drawing more water from the well, and watering their cattle. Now this stranger was Moses.

513. When they went home to their father, he asked them: "how is it that ye are come so soon to day?" And they answered: "An Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us, and watered the flock." Revel said: "call him, that he may eat bread with us." And Moses came to Revel, and accepted his hospitality. All the seven young maids loved their guest: Revel gave to Moses Zippora, the eldest of them, in marriage.

514. As it did not suit the style, into which the original book of Moses was translated by the Hebrew priests, to enter upon the details of the history of Egypt, the Holy Ghost caused the beautiful and romantic incident at the well of Madian to happen, in order that the words: "he delivered us out of the hands of the SHEPHERDS", should be registered in the holy Bible, and convey to you an intimation of the far more important fact that Moses was destined to free both the Hebrews and the Egyptians from the tyranny of the SHEPHERD kings.

515. Moses well knew himself to be appointed by the Lord to such a mission. But here, too, as in Ceylon, by that strange and sad mixture of love and hatred which has written the destiny of Emanuel's mortal career, and, in accordance with which, human things, more generally, are governed, Moses was obliged to accept an alliance which he did not like; the alliance of the Egyptian priests. Not that he had any aversion to them: on the contrary he was on terms of personal friendship with those of Heliopolis, by whom he was educated, and with the assistance of whom, at a riper age, in the last years of the Sesostrian dynasty, he had erected there a magnificent observatory; but their secret arts were highly distasteful to him. However, being resolved never to swerve himself from truth, either in his language or in his actions, he allowed them to co-operate with him, in their own way, to a common object.

516. After all, there was much, in those Egyptian priests, that was good, and redeemed many of their faults: they were sincerely, though erroneously, convinced of the truth and goodness of their religion, and they cherished a warm love of their country, to which many of them were ready to sacrifice their lives if it should be required. Happily, even under the foreign yoke, they were still very powerful by the strong ties, both manifest and secret, of their brotherhood, by their riches, by the superiority of their knoledge, and by the veneration in which they were generally held.

517. Emanuel Moses was at the age of forty years, or, as Exodus has it, eighty *monsoons*, when, accompanied by his brother Neptune Aaron, he went to Pharaoh, the Shepherd king, and told him, with truth, that it was the Lord's commandment that the Israelites should depart from Egypt. Pharaoh refused to grant his leave. Some of the Egyptian priests were present. Pretending to be angry against Moses, they said to the king: ask him to give thee the proofs of his mission from heaven. Aaron held in his hand a rod which the Egyptian priests themselves had given to him. It consisted of a thin elastic coating, with a live serpent within. Aaron pretended to throw it down on the floor; and lo, the serpent came out, and the rod was quickly and dexterously hidden in Aaron's sleeve. But the serpent, though large, was tame, and did no harm to any person.

518. The egyptian priests, however, said: we also have rods in our hands, and can convert them into serpents." Two of them threw down their rods, and two small serpents came forth; but Aaron's serpent, having been trained to such feats, killed the two small serpents, and swallowed them up. These circumstances made a great impression on the mind of Pharaoh, but he was not yet subdued.

519. Moses loathed to take a direct part in this piece of juglery; but Aaron, who was himself a priest, and an adept to the Egyptian mysteries, knowing that it was all for a good and holy object, had no such scruples as Moses had concerning the means. Now why did Moses subject himself to the humiliation of even simply assisting at so deceptive a performance? Ay, why did not God at once perform a true miracle in behalf of one who was his most faithful servant and something more besides? Or rather what use was there of either true or false miracles? Could not He directly have sent forth the Israelites from Egypt? I have already spoken to you of that admirable asterism, the Equatorial Cross, the chief star of which bears the name of Moses, and you shall have the means, in the third part of Miranda, of satisfying yourselves that the Equatorial cross is really a sign of Emanuel's presence on earth. Now it surely costs much less to do some paltry but genuine miracle, for instance the self-raising of a stone, than to make and place, where they are, those shining stars thousands and millions of times greater than this our earth.

520. However, remember, that the general and principal object, which Christ proposes to himself in his different incarnations, is to suffer in our behalf: therefore his Father, in heaven, does not choose to show him his love to a greater extent than giving him some means or others of succeeding in his principal undertakings, even if he, Emanuel, happens not to like those means; and often are they preferred just because they are distasteful to him.

521. In order that he should not object to being an apparent

accomplice to the deceptions practised by the priests before Pharaoh, Moses was previously caused to witness a really wonderful fact. One evening, after having driven home the flocks of his father-in-law near Madian, he saw with his natural eyes a great heap of phosphoric wood, shining like a burning bush; and with his supernatural eyes he saw an angel on the heap, and heard him say: "cast thy rod on the ground." He cast it on the ground, and it appeared to him that it became a serpent. The angel said: "take it by the tail." Moses took it, and it was again a rod. The phenomenon was really marvellous, though not miraculous: for a real serpent had been influenced to creep before Moses at that moment; and his eyes were caused to see alternately, but not at the same time, the serpent and the rod. And why was this done? For two reasons: that Moses should make no opposition to Aaron and the Egyptian priests practising their artifices in his presence; and that he should afterwards have the grief and mortification of knowing that some of the supposed miracles had been impositions. Such as they were, the apparent or real wonders worked before Pharaoh had their intended effect with the men of that time. The far greater and genuine miracles of the stellar and historical coincidences would suffice to posterity. Suppose that the rod had been really converted into a serpent: of what use would it now be as a proof of the mission of Moses? You have no human means of ascertaining whether it was a sleight of hand or not. But the stars you see every night; and it is very certain that neither millions of mechanicians, nor millions of magicians, could have placed them were they are.

522. Subsequently to the serpents trick, the priests did many other apparently wonderful things, on a larger scale, but equally the effects of their skilful contrivances. Having retained, in a separate compartment of the lake Moeris, the red water of the Nile at the beginning of the preceding inundation, they allowed it now to flow back into the Nile, and thus the river assumed a bloody colour at a season when this phenomenon was not wonted to occur. They multiplied frogs in the neighbourhood of the royal palace at Heliopolis, where the king was then residing; they infested it with vermin; they caused a murrain of the horses in the royal stables, and promoted a plague of boils and blains in the king's household, The king was yet unmoved. He attributed all these effects, not indeed to crafty human contrivances, but to ordinary magic, as magic was then understood by the vulgar, namely the agency of invisible but subaltern spirits; therefore he saw no reason of yielding to Moses.

523. The Lord said to Moses: "Go and tell the children of Israel that I AM has sent thee." Moses went and said: "I AM sends me to you: keep yourselves in readiness to leave the land of your bondage and to go to the Promised Land. Moses employed the sacred name I AM, to intimate his mysterious identity with Him who sent him.

524. And now at last came three genuine miracles, which God had prepared in the plan of creation, and which human hands could not simulate. Moses streched out his hands towards heaven, and there came thunder and lightening and a very grievous hail over all the land of Egypt, such as there had never been in that country since it became a nation; only in the north-eastern district, occupied by the children of Israel, was there no hail. During the storm, Pharaoh sent for Moses and Aaron, and said to them: "Jehovah is right, and I and my people are wicked." But when the sky cleared up, Pharaoh's heart was hardened once more. Then Moses stretched forth again his hand toward heaven, and there was a very thick fog in all the land of Egypt during three days. Pharaoh was frightened into allowing the people of Israel to depart, but he could not suffer their flocks and herds to go with them. Moses raised a third time his powerful hand, and, on the ensuing night at midnight, all the first born of the Shepherd or conquering race, in the land of Egypt, came to a sudden death, from the first-born of Pharaoh that sat on the throne, to the first-born of the captive in the dungeon. All the first-born of the cattle likewise died.

525. Now was the obstinacy of Pharaoh broken at last. He rose up from his bed, and saw his own child expire; whereupon he hastily called for Moses and Aaron in the same night, and said to them: "get you forth from Egypt, both ye and the children of Israel: also take your flocks and your herds, and be gone." Moses and Aaron instantly rode to Rameses, where they found all the Israelites on foot, distributed into large and small divisions, according to a plan formed by the highly organising mind of Moses, and ready to start. The order of moving issued from Moses, and by day-break the great march towards Asia began. It was the morning of the first Hebrew passover, which was celebrated at the full moon after the spring equinoxe, on the fifteenth day of the first month of the Hebraic year, but the twentieth of April according to the actual Roman style, of the year 1200 before Christ. They were to the number of six hundred thousand men, besides the women and children.

526. On the third day of their march they arrived at the Red Sea. At its northern end this great gulph branches off into two smaller gulphs, namely the gulph of Suez, near to Egypt, and the gulph of Akaba near to Arabia; which two gulphs embrace the peninsula of Sinai, where the tables of the ten commandments of God were written. The gulph of Suez is, even in our days, so shallow as to be in many parts almost fordable at low water. Upon plans secretly furnished to them by Moses, whilst he resided at Madian, and under the pretext of making a shorter road from Egypt to Arabia, the Egyptian priests had caused a gigantic dike, several miles long, to be raised on the brink of the lowest water-mark of the gulph of Suez. All the water having been dried off, through sluices, a great ditch was excavated, at the northern foot

of the embankment, and on the dry bed of this ditch the road was established.

527. But the priests of Heliopolis, who well knew the true object of that work, said to Pharaoh: "may it please the king to hear the voice of his faithful servants: it would be well to pursue the Hebrews, in order to recover the precious vessels which the Egyptians, wishing to get rid of these troublesome people, have given to them, and to avenge in their blood the blood of your son, and of your people." Following their insidious counsel, Pharaoh set out in pursuit of the Hebrews, at the head of the choicest part of his army, with the cavalry, and not less than six hundred war chariots.

528. Moses skilfully regulated his march so as to come out of the ditch, with his rear-guard, when the army of Pharaoh was in the lowest part of it. It was the third day after the full moon, when the tides are near their maximum, and the very hour of the highest tide of that day. Gun-powder was one of the mysteries of the ancient secret societies. At the right moment Moses stretched his rod, at the end of which there was a match, and fired the blastings. Large breaches were instantly opened in the dike, and the water of the Red Sea rushed in, at once drowning Pharaoh, along with all his soldiers and horses.

529. The effect was the more prompt and terrible as the wind was blowing strongly from the south-east, namely from the mouth to the head of the Red Sea, and the water was therefore considerably higher than it is during the prevalence of the contrary monsoon. These circumstances, and their influence on the liberation of the chosen people by the hand of Emanuel Moses, were calculated upon in the divine scheme of Creation. The south-eastern monsoon, which was blowing at the time, is called a strong eastern wind in the English version of Exodus; but a strong Southern wind in the Septuagint.

530. The book of Exodus sets before us the Jewish version of the tradition concerning the wonderful passage of the Red Sea. Artapanus gives us the Egyptian version. He says: "The Memphites relate that Moses, being well acquainted with the country, watched the influx of the tide, and made the multitude pass through the dry bed of the sea. But the Heliopolitans relate that the king, with a great army, pursued after the Jews; and that Moses, having been directed by a divine voice to strike the sea with his rod, touched the water with it; and so the fluid divided, and the host passed over through a dry way. But when the Egyptians entered along with them, and pursued them, it is said that fire flashed against them in front, and the sea returning back overwhelmed the passage. Thus the Egyptians perished, both by the fire, and by the reflux of the tide."

531. The Psalmist makes allusion to the same circumstances in his poetical and sublime language: "The voice of thy thunder was in the heaven, the lightnings lightened the world: the earth

trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hands of Moses and Aaron." Diodorus has preserved to us the tradition of the Ictyophagi, who lived on fishes which they used to catch on the shores of the gulph of Suez. He says: "It has been an ancient report among the Ichthyophagi, continued down to them from their forefathers, that by a mighty reflux of the sea, which happened in former days, where the Sea is thus green, the whole gulph became dry land, and appeared green all over, and that the water overflowed the opposite shoar; and that all the ground being thus bare to the very lowest bottom of the gulph, the water by an extraordinary high tide returned again into the ancient channel." Carsten Niebuhr, father to the negative historian, places before us the result of his own observations, which are those of an enlightened traveller. He believes the passage of the Israelites to have been effected at Suez, and that they profited by the tide. The ordinary difference of level induced by the tides was observed by him to be from three feet to three feet and a half; but he adds that the north wind can considerably lower, and the south wind considerably raise the water, in comparison to the average level. Miranda sets before you the truest account of the great event, from sources inaccessible to human historians and philosophers.

532. When the tidings arrived in Egypt of the destruction of Pharaoh and of his army, there was a general rising, in Egypt, to shake off the yoke of the foreign caste. The Egyptians carried the day. Pharaoh's ministers were slain, and there was an end of the dynasty of the shepherd kings. Moses, having safely pitched his tents on the other side of the Red Sea, in the peninsula of Sinai, wrote a sublime hymn; and a chorus of men, led by Aaron, and one of women, led by Miriama, sang it harmoniously. "Sing to the Almighty, for he has triumphed gloriously: the horse and his rider has he thrown into the sea. O Lord, thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters."

533. Then Moses led them to mount Sinai, and gave them the tables of the ten commandments. "I am God: thou shalt worship Me, and me alone. Do not bow down to images. Do not swear, save under very extraordinary circumstances, and keep thy oath. Make thy life useful and holy by periodical work and rest. Honour thy father and mother, and all legally constituted authorities. Cause no bodily harm to any person. Be faithful to the duties of married life. Respect other people's rights. Be truthful. Let thy mind harbour no evil designs." This, in modern language, is the meaning of the ten divine commandments; but they were delivered in words of a less general and abstract import, to suit the mental education of the people to whom they were immediately addressed. We must, however, understand them to have been promulgated, through the Hebrews, for the whole

human race. Moses likewise gave to the children of Israel a more explicit and extensive code of laws, the chief object of which was to establish among them the dogma of the Unity of God, and to strike deeply into the ground the roots of the gospel of Jesus Christ, which was to impart its salutiferous fruits to all the world.

534. Therefore did Moses cause the children of Israel to wander forty years in the outskirt of the Arabian and Sirian desert, before introducing them into the land of Canaan. Only a purified generation was to cross the Jordan. The manners and habits of those who went forth from Egypt, were tainted with the habits and vices of a long servitude. They even had so strong a leaning to idolatry that they induced Aaron to raise a golden calf for their adoration, as if that were a new form of the Egyptian Apis. Moses governed the Hebrews, during the forty years, as it became the superiority of his goodness and genius. That he needed the suggestion of the priest of Madian for one of the most elementary notions of good government, is one of the clumsy additions of the Hebrew priests to the original mosaic account.

535. The skirting of the wilderness for so long time, on the part of the chosen people, had a double advantage: they had pastures for their flocks on the side of fertility, and security from danger on the side of solitude. Their nourishment, during this long period of nomad life, was derived from the tree honey called manna, from hunting, and from the milk and meat of their cattle. The whole national life of the Hebrews, from Abraham to John the Baptist, but more especially under the leadership of Moses, was, more even than the individual preaching of John, the voice of one crying in the wilderness: "Prepare ye the way of the Lord; make his paths straight."

CHAPTER XXVIII.

The three Incarnations before Romulus.

536. Emanuel Job was born at Petra in the western part of Arabia. He was, through life, an upright and virtuous man. He treated with humanity and justice all his numerous dependants. He liberally imparted his counsels to the uninstructed, his consolations to the sorrowful, and his charities to the needful. "Behold, said Eliphaz, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." And Job himself said: "I despised not the cause of my man-servant or my maid-servant, when they contended with me; for did not He that made me in the womb make him? If I have withheld the poor from their desire, or caused the eyes of the widow to fall; or have eaten my morsel alone and the fatherless

hath not eaten thereof; (for from my youth he was brought up with me as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep, then let my arm fall from my shoulder-blade, and mine arm be broken from the bone. The stranger did not lodge in the street, but I opened my door to the traveller."

537. But the especial purpose of that incarnation was to show a luminous example of the hard trials to which the good are exposed by the machinations of the devil, and with what fortitude such trials should be borne. Emanuel Job was twenty-nine years old, and he had already seven sons and three daughters, whom he tenderly loved. His wealth was so great that he numbered seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred asses. One day he received a message to the effect that the Sabeans had carried away his oxen, and his asses, and slain his farmers. While the messenger was yet speaking, there came another and said: "The thunder of heaven has burned up thy sheep and thy shepherds; and I alone am escaped to tell thee." A third messenger supervened and said: "The Chaldeans made out three bands and fell upon the camels, and have carried them away." Whilst he was speaking, another message arrived, the worst of all: "Thy sons were eating in their uncle's house; the roof fell down, and they are all dead."

538. Job vented his natural and just grief by rending his mantle, according to the oriental style, and falling upon his knees he said: "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

539. Spited that Job should endure his calamity with so much meakness and resignation, Satan got leave from God to afflict him with sore boils from head to foot. Then Ramata, Job's wife, had a dream, and she dreamt that all which Job had lost would be restored to him, if he would but worship the Evil Spirit: if not, he should die. Therefore said Ramata to Job: "Wilt thou still retain thy integrity? Curse God, or thou must die." Job answered: "thou speakest as one of the foolish women speaketh. Blessed be the Lord ever and ever. Blessed be he on the day of our sorrow; be He blessed a hundred-fold when He shall send his consolation to overcome our affliction."

540. But the greatest aggravation of Job's calamities, after the conduct of his wife, was that of his friends. They were not bad men, and they held a high rank among their countrymen by their instruction and reputed wisdom, more even than by their wealth. But their minds were infected with the ordinary conceit and self-righteousness of the well-to-do in the world, silently arguing that they were prosperous because they deserved to be so, and openly telling Job that his misfortunes were a proof of his wickedness.

Much of what they said about the Justice and Wisdom of God is as true as the style of the book of Job is, throughout, beautiful and sublime; but they were shortsighted in the supposition that rewards and punishments are awarded by God in this life exclusively or even principally. From a wrong premise: only the wicked are afflicted, they deduced the calumnious consequence that Job was wrong. They ought rather to have made the inverse argument: this upright and virtuous man, Job, is grievously afflicted; therefore the present life is not the time in which the accounts of Divine Justice are settled, whether with the good or with the wicked.

541. Job was more sadly wounded by the calumnious reproofs of his sanctimonious friends than he would have been by the insults of avowed enemies. Yet he did not retaliate by accusing them: he was satisfied with appealing from men to God, and said: "Verily evil hath afflicted me: but thou art the most merciful of those who show mercy." Wherefore the Lord heard him, and answered: "Where wast thou when I laid the foundations of the Earth? If thou wert then with me, thy recollection of the great deeds of creation is overshadowed by a thick cloud. Ignorance of the laws of eternal time and universal space is at the bottom of all human complaints against Providence." And he said to Eliphaz: "my wrath is kindled against thee and against thy two friends: for you have not spoken of me the thing that is right, as my servant Job hath." But Job interceded to the Lord, and they were forgiven.

542. There is the less reason of complaining of the persecutions to which the good and virtuous are subjected, as their afflictions are only transitory. The more they suffer in this life, the more and the longer shall they be happy in another life and in a sublimer sphere. Even in this place and time of trial, their sufferings are not unmixed with consolations. Never give way to excessive grief. When the calamity that has overtaken you admits of a remedy, turn your energies to the finding out and applying of that remedy. If there is no possibility of either eliminating the evil or lessening its intensity, think of it as little as you can. Let the activity of your powers rather seek for a relief in procuring other honest advantages and pleasures to yourselves and to your fellow men. At all events let your faith in God be unshakeable, and your hope of enjoying at some future time his beautifying sight never die in your bosom.

543. It will often happen that sores which appeared beyond cure are healed up even in this very life. Such was the case with Job. The miraculous healing of his disease had been prepared before hand in the plan of creation, and did naturally take place at the appointed moment of time. The holy Coran says: "Remember our servant Job, when he cried unto us, saying: verily Satan hath afflicted me with calamity and pain. And it was said unto him: strike the earth with thy foot; which when

he had done, a fountain sprang up, and it was said to him: this is for thee to wash in, to refresh thee, and to drink. And we said unto him: Take a handful of rods in thy hand, and strike thy wife therewith, and break not thine oath."

544. Ramata had been very guilty in yelding to the suggestion conveyed to her mind by the Devil through a dream, and advising her husband to prefer health and fortune to God. In a fit of exasperation Job swore that he would give her a hundred stripes for her blasphemy. But she was not, otherwise, a wicked woman; for, during Job's illness and poverty, she attended him with great patience, and supported him with what she earned by her labour. Therefore, being restored to health, Job entreated the Lord to forgive her; and in order to keep his oath about the hundred stripes, he gently struck her with a palm branch which had a hundred leaves. She subsequently bore him seven more sons, and then she died. From another and younger woman, who married and loved him even in the decline of his age, he had three daughters: and these seven new sons and three new daughters were the migrations of the very souls of the ten children whom he lost in the year of his calamities. Moreover he doubled all the material wealth which he had previously to that distressing epoch.

545. Job employed his riches to benefit not only his countrymen but the world at large; and not his contemporaries alone, but posterity as well. He was the organiser of caravans. A great many colonies had carried themselves to widely separated regions, chiefly by means of navigation. Job undertook to establish a commercial and intellectual intercourse by land journeys, which would often be shorter and less dangerous than circuitous sea voyages. He at first used a mariner's compass and a globe, in his land expeditions, as he had done in his maritime voyages when he was Adam the second, to direct his way through untracked regions. He erected poles at the fordings of rivers, and in other situations where they stood as useful beacons to the traveller. Each journey was undertaken with a great number of men and a still greater number of camels, the men being well armed, in order to prevent or repel the attacks of robbers. Each travelling party, or caravan, had one or more interpreters, and a chief, now usually called caravanbachi, who commanded all the travellers, and enforced among them a sort of military discipline.

546. Job fixed his residence on the present site of Suez, on the isthmus joining Africa to Asia. His caravans radiated from that central point to the countries now called Egypt, Abyssinia, Nubia, Algeria, Morocco, Tombuctu, in Africa; Siria, Phoenicia, Arabia, Mesopotamia, Persia, India, China, Tartary, Asia Minor, and Armenia, in Asia. To form an estimate of the relative importance, at an epoch when civilisation was yet little advanced, of the commerce that was transacted through the instrumentality of Job's six thousand camels mentioned in the Bible, consider that

a camel laden with a weight of five hundred pounds can make a journey of one thousand miles in two months, and in less than three weeks if he has no greater load on his back than one man.

547. In his twenty-sixth incarnation, Emanuel honoured once more the female sex, by again being born under the form of a woman. Her name was Sibylla. She was bodily descended from the preceding incarnation, her mother having been Kezia, Job's daughter. Therefore the modern town existing on the spot of her nativity is providentially called SUEZ, as if to point to a female ZEUS. Job himself is honoured in the Greek Church with some of the pagan attributes of Jupiter.

548. Emanuel Sibylla led a holy and virgin life. She travelled over the world, delivering to those who consulted her the counsels of a superior wisdom couched in a sententious and poetical language. Her oracles were usually written on scraps of papyrus, which she committed to the winds, and which are called leaves in the poetical tradition.

"Fata canit, foliisque notas et nomina mandat."

549. She is called the Erythraean Sibyl from the place of her birth on the Red or Erythrean sea; and the Cumaean Sibyl from the place of her death at Cumae in Italy.

550. The books now extant under the name of Sibylline oracles are clumsy and impudent forgeries. It, notwithstanding, is true that she prophecied the moral renovation of the world by the advent of a Divine Redeemer. She even wrote a book which was one of the highest embodiments of religious philosophy and of sublime poetry, and which is happily still extant, namely the history of her maternal grand-father. The book of Job is, of all the writings and sayings of Emanuel in the Bible, the least, altered by subsequent tamperings, both in the substance and in the expressions. Therefore do we find in it not only an unsurpassed magnificence of style, but that ideal symmetry of parts, in the whole composition, which is an especial characteristic of Emanuel's works. The reason why of all the children of Job the three daughters alone are named, is that the second of them was the author's own mother.

551. The circumstance is added that Job gave them inheritance among their brothers, because the tenth part of his substance having thus reached Sibylla, she was thereby enabled to journey to many distant parts of the world, everywhere imparting the oracles of divine wisdom and virtue. Preceded by the revived dove of Noac and Semirama, which pointed out the way to the sailors, she led a colony of Aeolians from Asia to Italy, and there laid the foundations of Cumae, which was for a long time the most flourishing town of Campania.

552. The star of Sibylla is at the head of the Northern Cross, because in his forty-ninth incarnation Emanuel, though a man, was also to honour the female sex by representing in an especial

manner his Divine Sister, and delivering a new revelation by her assistance. The place of Job's star, α Tauri, in a straight line between the Pleiads and the belt of Orion, is pointed out, in the book of Job, by the following words: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

553. Sibylla also prophecied the invention of steam vessels which was to be rife at the time of the forty-ninth incarnation. An iron steam-ship which was launched under the name of Leviathan while Miranda was being written, is five times larger than the largest vessels that were ever built, except the ark of Noac. It was constructed at the expenses of a number of merchants presided over by one with the name of Hope; but their society has dissolved itself, their bold undertaking have proved, in a pecuniary point of view, a failure. In the arduous operation of launching her, a man was thrown up into the air and killed. Notwithstanding that the invention of steam vessels is of no less importance to the world than the rising or fall of empires, which were a subject of ancient prophecies, the construction of even the largest steam vessel would not have been foretold in the holy Bible but for its connexion with the forty-ninth life of Emanuel.

554. The existence of the hulk of this greatest specimen of a steam-vessel, and the leading circumstances of pulling her down the inclined plane, are alluded to under the proper name of Leviathan. The greater part, however, of the last but one chapter of the book of Job regards iron steam-vessels in general. The elegant form and proportions of an iron steam-vessel, her anchors spreading their sharp-pointed flooks to take hold of the muddy bottom of the sea; the snoring noise of her steam-engines, the sparks and smoke leaping out of her chimneys like fiery sneezings, her very boilers and furnaces, the iron plates overlapping one another like scales, the bolts which fasten them together, the motions of the paddle-wheels and of the Archimedean screw, are distinctly pointed out. The iron machinery throbbing, with a sort of gigantic systole and diastole, at the centre of every steamship, and therefrom imparting the motion to the whole body, is aptly compared to a heart as firm as stone. The boiler is more especially assimilated to the nether mill-stone, because it stands still at the bottom of the vessel, while the rest of the machinery above it is in motion.

555. Miranda, in the progress of her pages, shall exhibit far more important and wonderful proofs of its being a divinely inspired and divinely supported book; only few, however, more obvious to the ordinary apprehension of the men of this age, than the coincidences of the last but one chapter of Job: for there the Lord says, by the mouth of the holy Sybil: "Canst thou draw out Leviathan with an hook, or his tongue, with a cord which thou lettest down? Shall the companions make a banquet of him? Shall they part him among the merchants? Canst thou fill his

skin with barbed irons? Behold the Hope of him is in vain shall not one be cast down even in the sight of him? I will not conceal his parts, nor his power, nor his comely proportions. His scales are his pride, shut up together as with a close seal. One is so near to another that no air can come between them. They are joined one to another; they stick together, that they cannot be sundered. By his neesings a light doth shine; out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. His heart is as firm as a stone; yea as hard as a piece of the nether milstone. He esteemeth iron as straw, and brass as rotten wood. Sharp stones are under him: he spreadeth sharp pointed things upon the mire. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary."

556. In the person of Sybilla, Emanuel enacted the part of a great poet: in the person of Homer he enacted that of the greatest poet of all. Emanuel Homer was born at Smyrne, a greek colony in Asia. Phemius, his mother's husband, taught him literature and music. In the prime of his youth he visited many countries, especially the island of Ithaca. At Chios he established a school, where he taught young men the rules of poetry. There he even married and got two daughters. At Colophon he lost his sight, and depended, afterwards, for support on the hospitality and kindness of the admirers of his poetical genius. His Iliad and Odyssey are, by general consent, the two most beautiful poems extant. They also are the two works that have exercised the greatest influence on the human mind, next to the Bible.

557. The Niebuhrian school, in which I comprehend the sections separately headed by Wolf and Strauss, deny both the existence of Homer, and the historical basis of his poems. They believe the Iliad and Odyssey to have been composed piece-meal by a number of rhapsodists, and that Troy never existed, or was never taken by the Greeks. The education of the human mind, since the revival of letters at the time of Dante, has made great and steady progress on the whole; and its progress is based upon truth; but Niebuhr and Wolf, so far as in them lay, have led back the writers of popular abridgments, and through them a numerous section of the reading public in Germany and England, to darkness, confusion, and error. The cause of their aberration was an extraordinary want of proportion and mutual equipoise among their mental qualifications. If I may compare their mind to a ship, their book-learning is like the hull of a large frigate; their self-conceit like the sails of a first-rate man-of-war; their reasoning faculties like the rudder of a fishing-boat. The encyclopedists and reviewers, seeing from a distance the wide-spread sails, have taken it for granted that all the rest was in due proportion with them. Wolf and his followers are men who can reckon the dry bones of a

skeleton, but not sympathize with the soul of the living person. They can tell you how many dactyles and spondees there are in Homer's hexameter, but are dead to the breathing divinity of his poetry. Their taste is so null or deficient, they are comparatively so destitute of that unerring instinct of common sense which supplies reason and calculation, that the supreme excellence of the poem is no argument to them that it was written by the greatest of all poets; the oneness of the style and of the plan reveals not to them the unity of the author.

558. Were there no other documents to show that the capture of Troy by the Greeks was a real event, common sense would deduce it from the very poems of Homer; for, a great and sagacious poet would surely prefer taking a real event of great and national celebrity for the ground-work of his fictions, to building on a purely imaginary basis. It is, however, a fact which neither common sense nor historical researches, unaided by revelation, could ever have surmised, that not only did real men, with the names of Agamemnon, Achilles, Ulysses, Ajax, Diomedes, Hector, Aeneas, fight under the walls of Troy, but that the greater part of the minute incidents of that war, as related in the Iliad, are historical and not fictitious. The reason is that Homer is more than a great poet; he is Emanuel. Intending to come down and be incarnate under the form and name of a poet, he composed the substance of the Iliad and of the Odyssey in heaven; then he took measures in order that things should providentially come to pass, in the siege of Troy and in the voyages of Ulysses, according to the manner in which it suited him to sing them as a poet.

559. Therefore did even the judgment of Paris really happen in heaven, where the soul of the future son of Priam declared the Consens Venera to be a more voluptuous sight than Emma and Minerva. Seven of the twelve Consentes agreed upon taking a personal part in the war of Troy, by real human avatars. Venera became Helen, who ran away from her husband Menelaus with Paris, the son of Priam King of Troy. Mercury became Agamemnon, brother of Menelaus. A Greek army, under the command of Agamemnon, went to Troy to revenge the insult which that City had offered to Greece by refusing the restitution of Helen. Vulcan was Achilles, the bravest of the Greek heroes; Minerva was Ulysses king of Ithaca; Delia was Penelope, the chaste wife of Ulysses; Mars was Hector, the bravest of the defenders of Troy, and the noblest character in the whole poem of the Iliad; Delius was the Trojan Aeneas.

560. Emanuel himself would not join either of the contending parties, because, in heaven he represented Jupiter; and on earth, at the time of the Trojan war, he was Moses. Regretting that the exigencies of poetry should compel him to adopt the splendid fictions of the Greek polytheism in his twenty-seventh avatar under the name of Homer, Emanuel resolved to lay the foundations of Monotheism, under the name of Moses, at the very time that the heroes of his future poem were fighting at Troy.

CHAPTER XXIX.

The remaining twenty-two incarnations.

561. God governs the immense Universe, both directly and through the agency of numberless subaltern spirits. He is the pure and exhaustless fountain of good; from his invisible ministers, as well as from all visible beings, good and evil come in mixed proportions. If living men were left to themselves, they would become more wicked, more ignorant, more enslaved, and more unhappy than they are: they do nevertheless make a continual though slow and vibratory progress in the right direction; we must, therefore, conclude that the working of providential influences on human affairs is, upon the whole, beneficial; though it is far from being all that it might and ought to be.

562. Since the unintelligence of living men, and the wickedness of invisible influences, cuts off from me the material means of giving to this book all the developments which would render it clearer and more interesting to its readers, I shall compress "NUMBERS" and "STARS" into a smaller space than I wished for, and end "SOULS" with only three more chapters.

563 Emanuel Romulus was the founder of Rome, by laying the material foundations of her first walls, by his military conquests on the neighbouring tribes, and more still by his religious, military, political and social institutions. Rome was intended by Providence to be a civilising centre to the world, and a bond of universal union. In her first, or military, phase, she was to conquer but not to enslave all nations, leaving to them their local laws, customs, language and religion, until they should spontaneously adopt the more enlightened and more liberal institutions of Rome; which they generally did in a short time. In her second phase Rome was destined to become the centre of christianity. The intentions of the Supreme Providence were fulfilled with all the shortcomings with which the plans of a great and good monarch usually are by wicked or indifferent ministers.

564. The Brahmins in India had perverted the dogmas of Crisnu to a greater and worse extent than the Roman priests, at a later age, have perverted the dogmas of Christ. Emanuel Buddas came to reform Brahmanism by abolishing caste and privileges, and by preaching up abnegation, equality, and brotherhood in this world, and the Nirvana, that is to say the absorption in God, as the supreme reward of virtue after death. His chief dogma was that there is one God, with the mysterious distinction of three Persons, and that He can only be honoured by good works and by meditation. His religion is actually professed by the bulk of the people in Ceylon, in China, in Indo-China, Thibet, and Tartary; in short by a greater number of persons than any other existing religion. Unhappily, however, it, also, has been most sadly corrupted by its priests, the Bonzes. But about the year

640 before Christ Buddas predicted that after five thousand units of time his religion would be superseded by that of a Man-God whom he named MAITIANI, and who was to be the teacher of mankind. These units are to be understood as monsoons, or half years.

565. To Emanuel Pythagoras philosophy is indebted for her very name. He enforced among his numerous disciples a strict discipline not only of mental but of moral habits. Many a town of Southern Italy owed to his influence the restoration of its liberty and of public morals. He made important discoveries in geometry and in acoustics. He also taught the metaphysical doctrine of transmigration. When, however, Jamblychus says that Pythagoras thought he had been Euphorbus the son of Panthus, the name Euphorbus is not to be understood in its Homeric acception, but according to its etymology, to wit: Emanuel is *the good giver of life*. As to the apparently patronymic indication, the son of Panthus, it is both an historical statement and a prophecy. In the former sense it alludes to Pan, in the latter to the name written by a starry monogram on the Northern Cross in the heavens, through the similarity of sound with the latin words FILIUS PANTHI.

566. Emanuel Brutus, which is the next incarnation, was the most perfect example of a citizen. When it had become necessary and therefore lawful to conspire for the very restoration of law, Brutus played the part of an amusing fool for a number of years, in order that he might receive in his house and preside over his fellow-conspirators, without awakening the suspicions of the tyrant. When Vesta Lucretia was violated by Tarquin's son, Brutus secretly advised her to commit the magnanimous suicide for the sake of her country, more than of her own honour. The Tarquins having put themselves out of the pale of the law by their violation of the constitution, he prevailed on the people to proclaim the republic, and was named consul. He next sacrificed his money, then his very sons, who had made themselves passible of the penalty of death, and lastly his own life, for the sake of the commonwealth.

567. Emanuel Confucius is the great teacher of the learned men of China. No other philosopher ever had a greater number of pupils, nor inspired them with a greater veneration of his mental power and of his character.

568. After having taught wisdom and virtue in the farthest east, Emanuel personated again a great philosopher, under the name of Plato, in Greece. The style of Plato is so eloquent, and his ideas so beautiful and sublime that he has been called the Homer of philosophers. The Fathers of the Church converted many of his doctrines into Christian dogmas. He himself threw out an intimation of the future death of Christ, by writing, in the second book on the Republic: the JUST MAN will be crucified:

"O DIKAIOS.....ANASKINDYLEUTHESETAI."

The very length of the last word is calculated to draw attention on this prophetic passage..

569. The elements of Geometry by Emanuel Euclid is the one, of all extant books, that has most contributed to the advancement of science, not only by Euclid's own discoveries which it embodies, but more especially by holding up to mankind the most perfect example of a rigourous method of ratiocination.

570. Emanuel Archimedes caused the science of mathematics to make another great stride, chiefly by the discovery and demonstration of the fundamental principles of mechanics and hydrostatics, and of the mensuration of circles, cylinders, and spheres.

571. Emanuel Cesar was the greatest warrior of ancient and modern times. He attempted to ameliorate the condition of the working classes, but was murdered by the aristocracy. Although he apparently sinned by passing the Rubicon, in violation of the law of the state, he did not really sin, because Emanuel is above all laws.

572. The next one was both in appearance and in reality the holiest of Emanuel's incarnations. Atrocious as were his physical sufferings on the day of his crucifixion, his moral pains were much greater. He fancied himself ill used not only by men but by God; and to this very day he is indignant and most deeply distressed to see that, by the fault of Heaven, Earth, and Hell, very little moral progress has been made, during more than eighteen centuries since he died on the cross, by those who call themselves after his sacred name. You shall still call yourselves Christians, but take care that such you are in fact more than in name. When, however, a distinction is needed between the new and the old believers, call yourselves Ochristians, to show that you believe in the reappearance of Christ.

573. In his thirty-eighth life Emanuel was called Marcus Aurelius the philosopher. He was the best of the Roman emperors. He extended the privileges of the Roman citizenship to all the natives of the Roman empire.

574. Emanuel Constantine was the first Christian emperor. Although he protected Arius, who sincerely though erroneously denied the Divinity of Christ, he presided over the Council of Nicaea, which first established it as a dogma.

575. Emanuel Mahomet founded the purest system of monotheism that has yet existed. Christian bigots have much reviled and blasphemed him, although in his Coran he speaks of Jesus with a profound and affectionate veneration, and of Mary with a chivalrous and respectful enthusiasm.

576. Emanuel Charlemagne gave good laws to his empire, and extended it from the Ebro to the Oder. The Roman people proclaimed him emperor. He laid the foundations of the civilising greatness of France. Emanuel Godfrey led the Christians to the conquest of Jerusalem. The providential aim of the Crusades was, in the moral order, to exalt the noble sentiments of religion and

bravery; in the material order to promote the commerce and civilisation of the West, by the contact with the Greeks and Arabs.

577. Emanuel Dante was the greatest of Christian poets. Emanuel Gutemberg invented the art of printing with moveable types. Emanuel Raphael was the greatest and kindest of painters. Emanuel Galileo inaugurated modern philosophy by the method of his researches and the importance of his discoveries. The Inquisition imprisoned him, and exacted a recantation of his opinions on the Copernican system. He made such a recantation as was worthy of an inspired man, more even than of a philosopher. Instead of denying what was true in his doctrines, namely the double motion of the Earth, he rectified what was inexact in them, by repudiating the "fallacious doctrine of the immobility of the Sun."

578. Emanuel Newton discovered and demonstrated Universal gravitation, and the fact that white light is composed of seven colours. Emanuel Washington, by his victories, by his political wisdom, and by his virtue, founded the United States of America.

579. In his forty-ninth and last incarnation, Emanuel is come to concentrate the separate objects of all the others, to collect dispersed nations, and to unite them into one family by the love of God, of Mankind, and of Truth.

CHAPTER XXX.

Migrations of the other XI Consentes.

580. In this chapter I shall catalogue the migratory lines of the other eleven Consentes, from the time of Adam the third to our own days. Female names are written with a simpler orthography, and invariably end in *a*.

581. EMMA. Eva the third.—Noria, wife of Emanuel Noac.—Nitocra, queen of Egypt.—Amphyction, king of Athens.—Miriama, sister of Emanuel Moses.—Debora, a prophetess.—Dafna, a poetess.—Dida, founder of Carthage.—Silvia, mother of Emanuel Romulus.—Saffa, a greek poetess.—Virginia, a roman maid.—Curtius, a roman hero.—Virgile, the latin poet.—MARIA, the virgin mother of Christ.—Cecilia, a female musician and martyr.—Elena, Emanuel Constantine's mother.—Cadigia, Emanuel Mahomet's wife.—Matilda, countess of Tuscany.—Beatrica, loved by Emanuel Dante.—Petrarch, an Italian poet.—Jana, the heroic maid of Orleans.—Tasso, an Italian poet.—Milton, an English poet.—Klopstock, a German poet.—Filomela.

582. NEPTUNE. Ogyges, he of the great deluge.—Castor, who introduced horses into Greece.—Deucalion, he of the second deluge.—Jacob, progenitor of the Hebrews.—Saturn, king of Latium.—Jason, commander of the Argonauts.—Aaron, the first Pontiff.—Romulius, teacher of Emanuel Romulus.—Isai, the

prophet.—Ancus, fourth king of Rome.—Cyrus, Emperor of Persia.—Themistocles, who defeated the Persian fleet at Salamis.—Socrates, the philosopher.—Demosthenes, the greek orator.—Duilius, the Roman admiral.—Mathatias, father of the Machabees.—Cicero, the latin orator.—SAINT PETER, the great apostle.—Origen, a father of the Church.—Saint Benedict.—Abubekir, the first Caliph.—Mancocapac, founder of Peru.—Hildebrand, the great Pope.—Saint Bernard.—Flavius, who improved the mariner's compass.—Columbus, who discovered America.—Shakespear, the English poet.—Bossuet, the French orator.—Nelson, the English admiral.

583. VESTA. Maja, mother of Mercury Danaus.—Pirra, Neptune Deucalion's wife.—Rachela, wife of Neptune Jacob.—Joshue, the Israelite leader.—Anta, daughter of Amulius.—Mandana, mother of Neptune Cyrus.—Teana, daughter of Emanuel Pythagoras.—Lucretia, a roman heroine.—Esdras, editor of the Bible.—Philadelphus, King of Egypt.—Ctesibius, inventor of pumps.—SAINT ELISABETA, mother of Mars the Baptist.—Mamea, mother of Alexander Severus.—Scolastica, sister of Neptune Benedict.—Mamoella, wife of Neptune Mancocapac.—Saint Caterina, of Siena.—Isabella, queen of Spain.—Lisabeta, queen of England.—Leibnitz, a German philosopher.—Watt, the principal inventor of the steam engine.—Viva.

584. VULCAN. Lamech, Tubalcain's father.—Prometheus, inventor of gunpowder.—Peleg, constructor of the tower of Babel.—Abraham, the patriarch.—Daedalus, a Greek architect.—Achilles, a Greek warrior.—Hiram, architect of Solomon's temple.—Faustulus, fosterfather of Emanuel Romulus.—Tullus, third King of Rome.—Miltiades, who conquered the Persians at Marathon.—Camillus, a Roman warrior.—Scipio, who defeated Mars Annibal.—Pompey, the antagonist of Emanuel Cesar.—SAINT JOSEPH, the reputed father of Christ.—Aetius, who defeated Mars Attilo.—Clovis, first Christian king of the Francs.—Omar, successor of Neptune Abubekir.—Callinicus, inventor of the Greek fire.—Otho, emperor of Germany.—William, the Norman conqueror of England.—Cid, the Spanish hero.—Gengiskan, emperor of the East.—Schwartz, who rediscovered gunpowder.—Tamerlane, an oriental conqueror again.—Michelange, a great sculptor, painter, and architect.—Wren, grand master of the English Freemasons.—Wellington, who defeated Mars Napoleon.

585. VENERA. Maala, Delius Abel's wife.—Ada, one of Vulcan Lamech's wives.—Pandora, wife of Vulcan Prometheus.—Sara, wife of Vulcan Abraham.—Evadna, the loving widow of Capaneus.—Dejanira, wife of Emanuel Hercules.—Elena, whose rape caused the Trojan war.—Bersabea, formerly wife of Uri, then of Mars David.—Laurentia, nurse of Emanuel Romulus.—Artemisia, who erected the Mausolaeum.—Judita, who killed Olophernes.—Julia, daughter of Mercury Augustus.—SAINT

MAGDALENA.—Saint Agata.—Aiessa, Emanuel Mahomet's wife.—Joana, Pope John VIII.—Juanna, queen of Naples.—Stuarda, Mary queen of Scots.—Montagua, who imported inoculation from the east.—Josefina, wife of Mars Napoleon.—Eugenia, wife of Mercury Napoleon.

586. MARS. Enoch, a Patriarch.—Bacchus, who extended the cultivation of the vine.—Ninus, emperor of Assyria.—Thesaeus, King of Athens.—Hector, the Trojan hero.—Samson, the Israelite leader.—David, the psalmist king.—Elias, the prophet.—Tatius, father of Emanuel Romulus.—Collatinus, husband of Vesta Lucretia.—Epaminondas, the Theban warrior.—Alexander, the Macedonian conqueror.—Pyrrhus, king of Epirus.—Annibal, the great Carthaginian general.—SAINT JOHN, the Baptist.—Trajan, a Roman Emperor.—Ossian, a Celtic bard.—Attilo, King of the Huns.—Carlomartel, who defeated the Saracens at Poitiers.—Roland, the valiant paladin of Emanuel Charlemagne.—Tancredi, the valiant companion of Emanuel Godfrey.—Richard, the lion-hearted.—Rodolph of Habsburgh.—Luther, the founder of Protestantism.—Cromwell, dictator of the English Commonwealth.—Peter the first, of Russia.—Napoleon.

587. MINERVA. Zilla, Tubalcain's mother.—Cecrops, King of Athens.—Alcesta, who was rescued from self-immolation by Emanuel Hercules.—Antiopa, queen of the Amazons.—Ulysses, King of Ithaca.—Ersilia, wife of Emanuel Romulus.—Corinna, a lyric Poetess.—Phidias, the Greek sculptor.—Regulus, the Roman hero.—Cornelia, mother of the Gracchi.—SAINT MARTA.—Saint Barbara.—Zenobia, queen of Palmyra.—Amalasunta, daughter of Delius Theodoric.—Saladin, Sultan of Egypt.—Margarita, queen of Denmark.—Camoens, the Portuguese poet.—Gustavus, King of Suede.—Charles the XII, again King of Suede.—Staela, a French female writer.—Reviva.

588. MERCURY. Seth, the patriarch.—Danaus, King of Argos.—Cadmus, the inventor of the Greek alphabet.—Joseph, son of Neptune Jacob.—Musaeus, a musician and poet.—Agamemnon, commander of the Greeks at Troy.—Lycurgus, the Spartan lawgiver.—Remus, brother of Emanuel Romulus.—Tarquin, fifth King of Rome.—Publicolus, an early Roman consul.—Appius, the decemvir.—Aristotle, the philosopher.—Augustus, the Roman emperor.—SAINT PAUL, the Apostle.—Odin, a scandinavian chief.—Diocletian, who persecuted Christianity.—Justinian, who collected the Roman laws.—Aroun-al-Rascid, a Calif.—Frederic Barbaros.—Roger Bacon.—Boccaccio, an Italian writer.—Mahomet the Second, who conquered Constantinople.—Charles V.—Descartes, a French philosopher.—William the third, King of England.—Robespierre.—Napoleon the third.

589. CERERA. Setta, wife of Mercury Seth.—Triptolemus, who improved the plough.—Isia, wife of Emanuel Sesostris.—Nicostrata, who brought the alphabet to Latium.—Euridica, wife of Delius Orpheus.—Clitemnestra, Mercury Agamemnon's wife.—

Ruta, the wife of Booz.—Tarpeia, daughter of Mars Tatius.—Tanaquilla, wife of Mercury Tarquin.—Cincinnatus, who went from the plough to the dictatorship.—Phaleraeus, an Athenian orator.—Cleopatra, queen of Egypt.—SAINT CLEOFA.—Saint Filomena.—Vanda, queen of Poland.—Eloisa, Delius Abelard's mistress.—Crescenzio, a writer on agriculture.—Colonna, an Italian poetess.—Sobiesky, deliverer of Vienna.—Rousseau, a philosopher.—Georgia.

590. DELIUS. Abel, murdered by Cain.—Atlas, a Mauritanian, who was the first settler of Italy.—Zoroaster, the Persian theologian.—Orpheus, a musician and poet.—Aeneas, a Trojan warrior.—Aesculapius, a physician.—Solomon, who built the temple.—Numo, second King of Rome.—Solon, the Athenian legislator.—Pindar, a Greek poet.—Timoleon, a Corinthian patriot.—Theocritus, a pastoral poet.—Hipparchus, a Greek astronomer.—SAINT JOHN, the Evangelist.—Ptolemy, an Alexandrine astronomer.—Alexander Severus, a Roman emperor.—Theodoric, King of the Ostrogoths.—Ali, son-in-law to Emanuel Mahomet.—Alfred, King of England.—Ferdusi, a Persian poet.—Abelard, a medieval philosopher.—Saint Louis.—William Tell, the deliverer of Switzerland.—Ariosto, an Italian poet.—Kepler, a German astronomer.—Locke, an English philosopher.—Danton, a French patriot

591. DELIA, in her triple capacity, of saintly Phœbe, wicked Hecate, and middling Diana.—Thirza, Cain's wife.—Naama, Tubalcain's sister.—Nitocria, queen of Babylon.—Rebecca, wife of Isaac.—Janus, celebrated for his memory and foresight.—Medaea, who murdered her own brother and children.—Penelopa, wife of Minerva Ulysses.—Atalia, queen of Israel.—Egeria, who loved and counselled Delius Numo.—Thales, the Milesian sage.—Telesilla, a poetess.—Olympia, Mars Alexander's mother.—SAINT LAZARA, sister of Lazarus.—Lucian, a Greek author.—Fatima, daughter of Emanuel Mahomet.—Blanca, mother of Delius Louis.—Laura, loved by Emma Petrarch.—Borgia, daughter of Pope Alexander VI.—Henry the fourth, King of France.—Voltaire.—Enristova, author of "Uncle Tom's Cabin."

CHAPTER XXXI.

More lines of migration.

592. BERILLA. Caosalia, mother of Emanuel Adam the second.—Jocabeda, mother of Emanuel Moses.—Veturia, mother of Coriolanus.—Veronica, who wiped the Saviour's sweat, when he was carrying his cross to the Calvary.—Lucia, a virgin and martyr.—Monica, mother of Mark Augustine.—Duliola.—Linnæus, the botanist.—Berilla, mother to the forty-ninth life of Emanuel.

593. ENRICA.—Noema, the Moabite woman.—Anna Comnena.—Gemma, Emanuel Dante's wife.—Enrica.

594. BENEDUCA. Jemima, daughter of Emanuel Job.—Eponina, wife of Julius Sabinus.—Saint Rosa of Viterbo.—Beneduca.

595. CLELIA. Briseida, loved by Vulcan Achilles.—Estera, wife of Assuerus.—Clelia, a Roman maid.—Tulliola, daughter of Neptune Cicero.—Jaira, resuscitated by Christ.—Saint Caterina of Alexandria.—Carolingia, daughter of Emanuel Charlemagne.—Francesca da Rimini.—Philippa, wife of Edward III.—Propertia de' Rossi, a female sculptor.—Anna Dacier.—Luberilla.—Fannia, a living poetess.

596. CORDEA. Agara, mother of Ishmael.—Zippora, the Madianite wife of Emanuel Moses.—Jaela, who drove a nail into the head of Siseru.—Valora, whom her husband foolishly exposed to the gaze of Gyges.—Tomira, who defeated Neptune Cyrus.—Timoclea, who threw a Macedonian soldier into a well to revenge her honour.—Sofonisba, wife of Syphax.—Boadicea, who burnt London.—Rosmunda, wife of Alboin.—Mazanta, who threw herself into the Arno, during the siege of Florence, to save her innocence.—Cordea (Charlotte Corday), who killed Marat.—Claruta, a living young woman.

597. JEZABELA. Jezabela, wife of Achab.—Herodia, who demanded the Baptist's head.—Fredegonda.—Medicia (Catherine de Medicis).—Broga, who was nurse to the Prince of Wales, and in the year 1854 cut the throats of six of her own children.

598. TARBEA. Tarbea, the Ethiopian wife of Emanuel Moses.—Belka, the eastern queen who visited Delius Solomon.—Volumnia, wife of Coriolanus.—Stratonica, whom her former husband Selecucus married to his own son Antiochus, to preserve the life of the latter.—Anna, who prophecied on the infant Jesus.—Olga, who introduced Christianity into Russia.—Al Mamon, a Caliph.—Margareta, wife of Henry VI.—Christina, of Sweden.—Caterina (the second), empress of Russia.—Gibsonia.

599. ANDROMACA. Andromaca, Hector's wife.—Zarefita, the widow who sustained Mars Elias.—Desiderata, wife of Charlemagne.—Victoria, empress of England.

600. BERYLLUS. Jesse, father of Mars David.—Mico, one of the twelve minor prophets.—Simeon, who prophesied on the infant Jesus.—Saint Ambrose.—Seid, the faithful servant of Mahomet.—Saint Francis of Assisi.—Correggio, the painter.—Fénélon, the author of Telemachus.—Beryllus, father to the 49th life of Emanuel.

601. FILIPO. Dabuvan, lieutenant to Emanuel Adam the second.—Sem, son of Emanuel Noac.—Dan.—Typhis.—Pythaeas.—Sulpicius Gallus.—Saint James, surnamed the Lord's brother.—Conrad the Salic.—Giotto.—Brunellesco.—Lavoisier.—Filipo.

602. MATTHEW. Arphaxad.—Lapidoth.—Oseo (the pro-

phet Hosea.)—Apollonius Pergaeus, a geometer.—Lucretius, a poet.—Matthew, the Evangelist.—Clemens Alexandrinus, a father of the Church.—Zamo, first bishop of Bononia.—Bonaventuro, the theologian.—Pascal.—Swedenborg.—Mellinus.

603. MARK. Adonai, father to Emanuel Adam the third.—Maholaleel.—Levi.—Ezekiel.—Aristides.—Cato Uticensis.—Mark, the Evangelist.—Tertullian.—Saint Augustine.—Leo Magnus.—Albertus Magnus.—Savonarolo.—Spinoso, the pantheist.—Lamennais.

604. LUKE. Eber.—Moeris, King of Egypt.—Linus, master of Orpheus.—Joel, a prophet.—Zeuxis, the painter.—Saint Luke, the Evangelist.—Alcuin, teacher of Charlemagne.—Aretino, inventor of musical notes.—Viete, an algebrist.—Malpighi, an anatomist.—Benfenatus.

605. MATUSALEM. Matusalem, the aged patriarch.—Ajax.—Eliseus, (Elishah) a prophet.—Simonides.—Spartacus.—Saint Andrew, one of the apostles.—Antoninus Pius.—Gregory (surnamed the great), a pope.—Canute (surnamed the great.)—Chaucer.—Leonardo da Vinci.—Hampden.—Leopold, grand duke of Tuscany, and emperor of Germany.—Sumner, an American Senator.

606. ISAAC. Isaac.—Jonathas.—Jonas.—Stephen, the protomartyr.—Cyrillus.—Saint Casimir.—Francio, a painter.—Metastasio, a poet.—Ugobassi, an Italian patriot.

607. ARISTOGITON. Nathan.—Aristogiton.—Burrhus.—Saint Cyprian.—Saint Boniface.—Henry I, emperor of Germany.—Wickliff.—Velasquez, a Spanish painter.—Desaix, a French general.—Robert Blum, a German patriot.

608. GIDEON. Meleager.—Gideon.—Saul.—Horatius Cocles.—Eleazar Macchabaeus.—Septimius Severus.—Saint Hubert.—Robert Guiscard.—Pizarro.—Vandyk.—Garibaldi.

609. PELOPIDAS. Manasses.—Pelopidas.—Tiberius Gracchus.—Vespasian.—Hengist.—Saint Vladimir.—Frederick the second, emperor of Germany.—Matthias Corvinus.—Soliman.—Mirabo.—Kossut.

610. THRASYBULUS. Ephraim.—Thrasybulus, who delivered Athens from the thirty tyrants.—Caius Gracchus.—Titus, the good emperor.—Horso, brother of Hengist.—Rurik.—Saint Ferdinand.—Rienzi.—William of Nassau, the deliverer of Holland.—Vergniaud.—Mazzini.

611. Polynices.—Jeroboam.—Brennus.—Marius.—Odoacer.—Totilo.—Maimonides.—Bajazet.—Ivan the terrible.—Michael Romanow.—Suvarow.—Iscander.

612. Aeneas Silvius, King of Alba.—Abdolonymus, first a gardener, then a king at Sidon.—Zaccheus, who received Christ in his house.—Phocas, a gardener and martyr at Sinope.—Alexander the third, a Pope who protected the Lombard ligue.—Pius the second, again a Pope.—Alexander Pope, an English poet.—Peter Taylor.

613. HABAKUK. Habakuk, one of the twelve prophets.—Ephestio, a general under Mars Alexander.—Barnabus, the companion of Paul.—Gregory of Tours, a bishop and historian.—Peter the Hermit, the preacher of the first crusade.—Pope Jules the second.—Cardinal Richelieu —Gavazzi.

614. Jehu.—Jestas, crucified on the left hand of Christ.—Chilperic.—Enzo.—Charles IX, the author of the massacre of the protestants, in France.—Barthélemy, who was hanged in London in 1855.

615. Achab.— Barabbas.— Sigebert.— Lambertazzi.— Louis XIII.—Buranelli, who was hanged in London, in 1855.

616. Philip of Macedon.—Dioscorides.—Chosroe.—Raymond Lully.—Montaigne.—Frederic the second, King of Prussia.—Liebig.

617. LAMECH. Lamech, father of Noac.—Mycerinus, who built one of the pyramids.—Sennacherib.—Servius Tullius.—Pisistratus.—Antiochus.—Vercingetorix.— Aurelian.—Alaric.—Belisarius.—Innocent III.—Louis XI.—Francis Bacon.—Marlborough.—Smith.

618. JUBAL. Jubal.—Amphion.—Sardanapalus.—Pericles.—Mecoenas.—Gerbert, who introduced the Arab numbers in Europe, constructed clocks, and was subsequently a pope.—Philippe Auguste.—Leo X.—Louis XIV.—Rossini.

619. JEREMIAS. Lot.—Paris, son of Priam.—Hesiodus.—Jeremias, one of the four great prophets.—Herodotus.—Ovidius.—Hadrian.—Lactantius.—Montanabbi, an Arab poet.— Charles VIII.—Spencer.—Racine.—Lamartine.

620. DANIEL. Ishmael.—Diomedes.—Daniel.—Aeschylus.—Judas Macchabaeus.—Ennius.—Tacitus.—Fingal.—Arthur.—Dugueselin.—Francis the first.—Pierre Corneille.—Victor Hugo.

621. Issachar.—Asaph.—Callimachus.—Sematsien, the Chinese historian.—Dandolo.—Titian, the painter.—Walter Scott.

622. Porus.—Polybius.—Titus Livius.—Cassiodorus.—Urban the second.—Abulfedu. Cook.—Macaulay.

623. Nahum.—Seleucus Nicator.—Catullus.—Theodorus Duca.—Boleslaus.—Edward III, King of England.—Rembrandt, a painter.—Dickens.

624. NIEBUR. Beemoth, the great elephant.— Acron, killed by Emanuel Romulus.—Xerxes, emperor of Persia.—Erostratus, who burnt the temple of Diana.—Porphyry.—Copronymus.—Charles Bourbon.—Bayle.—Niebuhr.

625. MALTUS. Midas, a King of Phrigia, who enriched a few, and famished the greater number of his subjects by an excessive exportation of wine and wheat.—A rat.—Malchus.—Brandt, the discoverer of phosphorus.—Malthus, an economist.—A living young man.

626. Julius Proculus, a friend of Romulus.—Joseph of Arimathea, who gave burial to Christ.—Thomas Kempis.—Joseph the second, emperor of Germany.—Devincenzi.

PART THE SECOND.

NUMBERS.

CHAPTER XXXII.

On Providential coincidences.

627. If the doctrines set forth in the first part of the holy book MIRANDA were unsupported by proofs of their truthfulness, they would yet have a right to being considered and respected as a luminous, gigantic, and consoling system, the reality of which it would be impossible to disprove by any sound argument. But Miranda, from beginning to end, is written under the dictation of God; therefore are all the sayings of Miranda truthful, salutary, and venerable. Of her sayings and doctrines God has written an anticipated sanction and proof, first in the position of the heavenly bodies, secondly in the numbers of the Bible, and thirdly in the dates of the greatest events which have happened on earth, since the earliest records of tradition and of history down to the present day. The second and third set of proofs form the subject of this second part of Miranda.

628. I warn you against the superstitious observance of casual or trifling coincidences. The study of Providential coincidences, far from being superstitious, will dispose our minds to veneration and gratitude towards the Lord, and strengthen our determination manfully to use human but lawful means for the attainment of right and desirable ends. But how can we distinguish intentional from casual coincidences, and providential from demoniac signs? Isolated and simple coincidences are generally to be regarded as casual; when, however, coincidences come in clusters, and form classes with striking characteristics common to all the individual coincidences of the class, it will be often possible for the calculus of probabilities to show that they are intentional combinations. Still oftener, however, the simple and general instinct of mankind, called common sense, will suffice to decide the question without elaborate calculations. Intentional coincidences are either from living men, from devils, or from God. The first class does not need being especially treated upon here; the second is distinguishable by its tendency to mislead; the third by its tendency to render men better and happier than they are.

629. It is my intention to devote the greater part of NUMBERS to the consideration of a selection of such coincidences as are either demonstrative of the general care which Providence takes of human affairs, or especially intended to confirm the revelations which the Divine Goodness has made through me. It will be

perceived that the coincidences mentioned in my book are intimately connected with the events which have exercised the greatest and most beneficial influence on the collective life of mankind, from the earliest ages down to our own times. If, therefore, the calculus of probabilities or common sense can assure us that the gigantic system of these coincidences is not casual, it will at the same time become self-evident that they must be attributed to the Supreme and holy Influence which governs the world.

630. For the sake of the present generation I might wish that God would grant me leave to work some of those visible wonders that are calculated to tell more on an untutoured multitude than volumes of the soundest argument. But in the scales of Divine Wisdom the interest of the thousand generations to come outweighs the interest of the one generation now living. Suppose that Emanuel was willing to say, what he can surely say with truth, to the Christians: I am Christ; to the Indians: I am Buddas, and Confucius; to the Mahomedans: I am Mahomet. Suppose, too, that to confirm the truth of such sayings, he resuscitates a man every day in the sight of the public. Such crowds of people would flock to him from all parts of the world, that they would cause to him a very serious embarrassment and annoyance by the wildness of their enthusiasm. But how much would that result avail him in the minds of posterity? Posterity is not here present to see and verify that the resuscitations are genuine. They might suspect that the fanaticism and violence of the followers of the man who called himself Christ had prevented impartial people from instituting a critical and fair examination of the alleged miracles. It is a lesser evil that my contemporaries should be free to laugh me to scorn, as the Jews laughed at Jesus, on condition that the future generations may be able to know the incontestable wonders of the heavens, and of history. The coincidences, with which the second and third parts of Miranda are replenished, are equivalent to millions of miracles compressed into the shape of a portable book, which all can have on their desk, to examine and meditate upon at their leisure.

631. Another reason why Emanuel, in the present life, does not openly perform such wonders as would carry the immediate conviction of even the selfish and ignorant, is the same as caused him, when he was in Palestine, not to join to the miracle of opening the material eyes of the blind, the greater miracle of opening also the intellectual eyes of his contemporaries. Instead of regarding his prodigies as the tokens of his divine mission, the Jews thought that they were wrought through magic. And why did Christ allow the very possibility of so odious a construction of his doings? Because, if he had been known of a certainty for what he was, no one would have opposed him; and it was necessary that he should be thwarted and persecuted even unto death. Now I will not frighten you with prophecising that this time, too, Emanuel will be literally crucified: but it is a sad though

self-imposed necessity for him to suffer for the sins which we have committed since he died on the cross. He must again be rejected and persecuted by "the elders and chief priests, and scribes and Pharisees."

632. There is no inherent power in conventional numbers and dates to modify the events connected with them; nevertheless Divine Providence, in order to point out her own influence, has caused most of the leading events to happen on days bearing certain numerical dates, in preference to other dates out of the 365 or 366 days of the year; or in certain determinate years in preference to other years of each century. The numbers which will be found prevalent, in the coincidences of which I shall treat at some length, are the following, which I shall call Sybilline numbers.

8, 9, 12, 14, 20, 21, 22, 24, 25, 26, 29, 32, 33, 34, 43, 48, 49, 76, 88, 89.

633. I shall often call isemeries the coincidences of time. The greek word *isemeria* means similarity or equality of time, but by the term ISEMERY I shall more generally denote any total or partial analogy or sameness in the notation of the time at which two or more events came to pass. I distinguish our own isemeries into three classes. Those of the first rank are those which belong to one of the following **12** dates.

9 FEBRUARY; 24 FEBR.; 21 MARCH; 20 APRIL; 21 APRIL; 29 JUNE; 21 JULY; 8 AUGUST; 14 SEPTEMBER; 22 SEPT.; 24 NOV.; 21 DEC.

634. Isemeries of the second rank are those which fall on some of the following 21 dates, which, together with the 12 preceding ones, I call Sybilline dates.

21 JANUARY; 5 FEBR.; 8 FEBR.; 22 FEBR.; 25 MARCH; 19 APR.; 25 APR.; 5 MAY; 24 JUNE; 4 JULY; 14 JULY; 29 JULY; 8 SEPT.; 20 SEPT.; 21 SEPT.; 20 OCT.; 29 OCT.; 4 DEC.; 8 DEC.; 25 DEC.; 29 DEC.

635. Isemeries of the third class are those which are remarkabl for some occasional reason; for instance that the Swiss revolution, which is the *first* of modern revolutions, happened on the *first* day of the year **1803**. These three sorts of coincidences, when they occur in our pages, shall be respectively marked with the same characters as in this paragraph. Numbers pointing out any of our own paragraphs shall be inclosed within brackets, as: [633].

CHAPTER XXXIII.

The Great Psalm.

636. If it was worth-while, for the Holy Ghost, to inspire the original writers of the Bible, it was also worth-while to direct and

inspire its modern translators and editors; for the holy volume, in its original form, was only read by a few thousands, the modern translations are read by millions.

637. A wise prince takes care that not only his mint is supplied with pure and genuine gold and silver, and that his coiners should not, out of malice or ignorance, substitute a base to the noble metal, but also that every piece of money has a certain determinate dimension, shape, and weight, and that its value shall be inscribed thereon in numbers or letters. In the same manner the Lord has not been satisfied with ordering some of his highest angels to inspire the writers and assist the translators of the holy Scriptures, but it has been his commandment that other angels should also assist and direct the men who effected the modern division of the sacred volume into numbered chapters and verses, in order that the admirable coincidences of those numbers should be a token that the very text of the book was divinely inspired.

638. That among so many numbers as mark the successive chapters and verses of the Bible we could pick up here and there some notable parallel, or opposition, or any curious relation of some sort of other, it would certainly be no extraordinary occurrence; such things must be expected of any large collection of numbers. What is really extraordinary is this: that the coincidences, to be met with among the numbers attached to all the parts of the Bible, are in an incomparably greater number than ought to be expected of merely casual coincidences, or can be actually found in any other book containing as great a quantity of numbered divisions and subdivisions. I will devote this and the two following chapters of Miranda to the examination of the coincidences to be found in three contiguous chapters of the Old Testament. Note that my quotations and reasonings relate to the Protestant editions of the Bible, more especially to the English version, which enjoys a superiority over the others because it was destined to be read by more persons than any preceding version, and to be especially available to the author of Miranda.

639. The longest chapter of the Bible is the 119th Psalm. Every one can easily satisfy himself of this fact by cursorily turning over the sheets of the Bible from beginning to end. That psalm contains 176 verses; the next longest chapter is the 26th of Matthew, which is composed of 75 verses. The first coincidence which I shall notice in that Psalm consists in this, that, being composed, as I said, of 176 verses, every one of these verses eulogizes, either directly or indirectly, the Bible.

640. This is done in a great variety of manners, as for instance by such beautiful ejaculations: "*Blessed are the undefiled in the way, who walk in the* LAW OF THE LORD."—"*With my whole heart have I sought Thee: O let me not wander from* THY COMMANDMENTS.—*Quicken me after thy loving-kindness; so shall I keep the* TESTIMONY OF THY MOUTH."

641. Twelve words, on the whole, are thus especially used as expressive of the Divine revelation in a wider sense, consequently of the Bible in a stricter acceptation. They are these: "*Ordinances, Faithfulness, Name, Surety: Law, Word, Ways, Precepts, Statutes, Judgments, Testimonies, Commandments.*" Each of the first four words is made use of a single time; every one of the others is repeated many times over; but one at least of the twelve is unerringly found in every one of the 176 verses, and always, by the context, they are made synonymous with Scripture. There is no exception to the law of one of them being used in every verse: but at first sight there seem to be three exceptions to the rule of their being employed to designate the Bible: namely in the verses 84, **121**, **122**. When, however, the sense of these three verses is closely looked into, when their words and their very numbers are compared together and with those of other verses, the exception is discovered to be only apparent, and to have been ingeniously contrived to flash out a gleam of illustration of the fact that the Psalmist himself is one of the mouthpieces of revelation, and that the Lord stands surety for the truthfulness of his prophet.

642. The second coincidence is that this very psalm, the longest of all biblical chapters, is a great *acrostic* from beginning to end. As if the rails of the poetical measure, and the much harder law to which the sense of the words was bound, had not been difficulties sufficiently strong, the great Psalm is additionally subjected to this condition, that the first letter of every one of the 176 verses should rigorously follow a given order and system. The system is this. The whole psalm is divided into **22** sections, that is to say as many as there are letters in the hebrew alphabet. Every section is subdivided into eight verses, each verse being, as Saint Jerome tells Paula Urbica, an iambic tetrameter, namely sixteen syllables alternately short and long. I am here speaking of the hebrew original, not of the versions. Then every one of the eight verses of the first section begins with the first letter of the hebrew alphabet, Aleph; all the eight verses of the second section begin with Beth, which is the second letter of the hebrew alphabet; the eight verses of the third section begin with the third letter, and so on without any flaw to the end of the last section. The translators, acknoledging their inability to cope with the original, have been usually content with prefixing at the head of each section the name of the corresponding hebrew letter, Aleph, Beth, Gimel, Daleth, etc.

643. There are more than one million of different books extant; how many will you find in which the longest chapter is an acrostic? How many, again, in which the same chapter, besides being the longest of all, besides being an acrostic poem, will be found to repeat with uninterrupted regularity, at more than a hundred measured intervals, in every verse, the name or periphrasis of the very book itself? What writer of poetry or prose ever subjected himself to so hard and strange laws of

composition? Yet read over that admirable psalm: verily you will see that, in spite of the self-imposed fetters, it looks like the race of an intellectual giant; that the author pours out such a poetical torrent of images, such a golden variety of felicitous expressions, of oriental figures, of pious and holy sentiments, and all so smoothly, so naturally, and withal so enthusiastically, that unless you had been told before hand, the absence of any apparent restraint in his style would have made it more unlikely that you should discover the extraordinary conditions to which his composition is bound. Had he broken nine strings of his decachord psaltery, and, as he did in a later age when he became Paganini, struck out from the remaining chord a long strain of charming melody, the Psalmist would not have done by much so wonderful a thing as writing these hundred and seventy verses, which shall delight the sons of men and lift up their hearts to heaven till the end of the world.

644. The human writer of the Great Psalm knew not that it was to become the longest chapter of a great volume of which scarcely one half existed at that time; but the Divine Inspirer caused him to perform the unheard-of feat of alluding in every verse to the Bible, just to prove to later ages that it had been previously arranged by a Divine decree that when the Bible, some two thousand years afterwards, came to be divided into chapters, that identical psalm should constitute the longest of its chapters.

645. As for the circumstance of the acrostic, its secret object was at least twofold. First an allusion to the same circumstance of this psalm being the longest chapter of the Bible, and withal a virtual abridgment of the same by inculcating over and over, as it does, the advantages conferred and the duties imposed upon us by Divine revelation. For as the letters of the alphabet are the admirable instrument by which we reveal to distant men our innermost thoughts, so is the Bible the principal medium through which God has made his orders and his loving-kindness known to this lower world. The other object and reason is still more profound and important.

646. There are accidental and useless coincidences, to which no attention should be paid; there are coincidences that are accidental, but which can yet be turned to some account by making them subsidiary to the weakness of our memory; there are coincidences brought about by trifling or wicked spirits, and the observance of these is worse than useless; lastly there are Providential coincidences, which should be regarded as proofs of the wisdom, power, and goodness with which God governs the world. A somewhat analogous distinction can be made concerning acrostics, anagrams, puns, alliterations, and like products of intellectual industry. They usually afford some amusement to the reader, but, generally speaking, it is so little, trifling, and barren a pleasure, that the effect scarcely ever repays the labour which it costs. Nevertheless, there may be and are exceptional cases when even a man of genius indulges in acrostics, puns, and such things.

647. Can any solid reason be shown why even the occult Influences, by and through which the world is governed, may not occasionally make use of such language? The invisible spirits that either by appointment, or by undue intermeddling, exercise an influence over human affairs are far from entertaining for human-kind all the respect and love to which we have a right, in spite of our failings. They are too often fond of verifying the exclamation of Lucretius:

"*Usque adeo res humanas vis abdita quaedam*
Proculcare et ludibrio sibi habere videtur!"

But it also happens some time that God himself speaks to us through words or circumstances apparently trifling or derisive, yet full of a serious meaning, whether terrible or benevolent. Behold that wonderful psalm: you cannot gainsay the fact of its being an acrostic on a magnificent scale. If, therefore, not a few of the coincidences, which I am to notice in the progress of these pages, should have a futile appearance when superficially and separately considered, do not laugh them to scorn. They are things of real and most serious importance. God is a better judge, of what does or does not become him, than men. Whatever language he may speak, whatever tone his voice may assume, it is our duty to listen to his communications with awe, attention, and gratitude, and not to make them the subject of an irreverent criticism.

648. I will at once give you two or three examples of such coincidences as have a trifling appearance but a real importance. In the English version the two longest words employed as poetical synonymes of the Bible, namely *thy commandments*, and *thy testimonies*, present a coincidence with the number of 22 sections into which the psalm is divided; for the word *commandments*, which is also the very last word of the whole psalm, is used, either in the singular or in the plural number, **22** times throughout the psalm; and *testimonies* is used **22** times in the plural, besides its being used once in the singular number at the end of the first half of the psalm, that is to say at the end of the **88**th verse; which number, 88, is a multiple of 22. The corresponding word is used the same number of times and with the same distinction in the hebrew original. By the exhaustion of the whole alphabet of the sacred tongue, and by the archimedean number **22**, expressive of the circumference of the circle, the Great Psalm makes allusion to the sanctity and virtual rotundity of the whole Universe. The numbers **88** and **76** were prophetically allusive to the English revolution of 16**88**, and to the American revolution of the **4th of July** 17**76**. This number 17**76** is equal to 16 times **111**, or **8** times **222**, or **4** times **444**. Those two revolutions were instrumental in improving the political, social and religious condition of the people of England and America, and to a greater diffusion of the Bible in both countries than in all other countries put together.

649. The sermon preached by Christ on the mountain begins with the same consoling word as the Great Psalm, to wit BLESSED. And observe that if a *natural* division of the Bible into chapters were made, the sermon of Christ would form the longest chapter of the New, as the Great Psalm forms the longest chapter of the Old Testament. Remark, too, that the three chapters, in which the sermon on the mountain is related, contain altogether **111** verses, as you may at once see by adding together the three Sybilline numbers **48**, **34**, **29**, of which they are respectively composed. This coincidence is one among the thousand signs that "*He taught them as one having authority, and not as the scribes,*" just as it is written in the last and **111**th verse of those three chapters.

CHAPTER XXXIV.

The little Psalm.

650. The 117th psalm may well be called the counterpart of the Great psalm, for it forms the shortest chapter of the whole Bible. I, therefore, call it the Little Psalm. The first coincidence that I shall remark in it is this, that it is at the same time the middle chapter of the Bible, that is to say there are exactly as many chapters before as after it. To aver how really remarkable this circumstance is, we have only to reflect that among the **1189** chapters of the Bible there must of necessity be one, and only one, which is the middle; and they being all of a different length from each other there also must needs be one, and not more than one, which is the shortest of all: but this might as well have been the first, or the last, or any of the intermediate chapters. What probability was there that it would have been precisely the **595**th, that is to say the middle one? There were just the great odds of **1188** against a single unit. Observe, by the way, the relations of the number 1188 with the Great Psalm, and the relation of both numbers, 595 and 1188, with the year 18**59**, and the **59**th century of mankind, in which the new Bible is being published.

651. The easiest way of ascertaining whether the 117th psalm be really the middle chapter, is by reference to the table which is commonly put in front of the Bible, and tells the names and order of the different books, with the number of chapters which they contain. The table is usually divided into six columns, three for the Old and three for the New Testament; and it is important for my purpose to remark that such a typographical arrangement is not altogether arbitrary, but a natural consequence of the fact that 39, the number of books in the Old Testament, and 27, the number of books in the New, consequently also **66**, which is the total number, are multiples of 3. By adding together the numbers of the six columns we shall have the sum **1189**, which is the

total number of chapters in the Scripture. The middle one is consequently the **595**th, as there are evidently 594 before as well as after it. [650]. Now if to 478, which is the sum of the chapters of the 18 books preceding the psalter, we add 117, the total number is 595. We are thereby satisfied that the 117th psalm is the 595th and middle chapter.

652. But in the performace of the arithmetic operation which I have been explaining, we can discover a cluster of incidental coincidences. The psalter is the sixth book in the second or central column of the table of the Old Testament. The sum of the chapters of the first five books named in the column is **111**, the same observable number as we found for the sum of words in the 11th, as well as in the **22**nd section of the Great Psalm: which, of course, makes the sum of the words, in both sections, **222**. The total number of verses in Ecclesiastes, otherwise called the Preacher, one of the books registered in the same column, is **222**. The total number of Psalms being 150, there are in the Psalter, after the 117th psalm, which forms the middle chapter of the Bible, **33** more psalms. The sum of the chapters of the remaining seven books named in the same column after the book of psalms, is **222**. Consequently all the chapters numbered in that column, besides the Psalms, are **333**.

653. It is indeed a circumstance worth noting that the central column of the table, where we have been looking for the middle chapter of the Bible, should be decomposed by that very chapter into parts expressed by such singular and symmetrical numbers, as **111**; **33**; **222**; **333**. We shall see that the coincidences which we have yet to notice in the middle chapter present some especial association with the idea of symmetry. The very number **595**, which is the progressive number of the psalm itself reckoned as a chapter of the Bible, is a symmetric number. What do I mean by symmetric numbers? I mean such as, being written after the Arabic system, read the same whether from left to right, or backwards. Even persons not endowed with a very keen sense of geometrical esthetics can easily understand the reason why coincidences offering some mental association with the idea of symmetry are an apt illustration of a psalm whose prominent distinction consists in forming the MIDDLE chapter of the Holy Bible; for the fundamental principle of material symmetry consists in the equal disposition of the parts on both sides of the middle.

654. But, since that psalm, besides being the middle one, is also the shortest chapter of Scripture, I can well afford quoting it here in its entirety:

"*O praise the Lord, all ye nations; praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever.*"

655. The simplicity and beauty of this language, the cheering prophecy of the union and enlightenment of all nations, I shall

not reckon among the extraordinary circumstances, for we are prepared to find holiness and sublimity in any part of the Bible. We are now bent on the prosy errand of fishing up coincidences in the mere material collocation of the words, and among the numbers attached to them. Has not the very form of the psalm an obvious reference to the principle of symmetry? Surely symmetry implies that one end should have some likeness or correspondence to the other: and here you see that the psalm begins: "*O praise the Lord*", and that it ends with almost exactly the same words: "*Praise ye the Lord.*" Next to this let us observe that the first verse is composed of **12** words, the second of **21**, the whole number of words being consequently **33**, [632]. The total number of letters is **133**.

656. The coincidences which we have found in relation to the Little Psalm, in its capacity of the middle chapter of the Bible, would cease to subsist, if a single book or even a single chapter were added to or detracted from the Bible; as the Little Psalm would then no longer be the middle chapter. If, therefore, these coincidences be from God, then He has thereby put the seal of his especial approbation on the sixty-six books composing the Protestant Bible. They are in fact those books which all Christians, Roman Catholics, Greeks, and Protestants, unanimously admit as Divine revelation. It does not, however, follow from these coincidences that God reprobates the seven books which the Catholics add to the Bible, and to which their theologians give the name of deuterocanonical books. They, too, are ancient and venerable compositions which can be read with profit.

657. It does not even follow that all the protocanonical books of the Bible have been influenced in an equal degree by Divine Inspiration. There has been a Divine supervision to every line and word of Scripture, such as it now is, inclusive of the very interpolations added by amanuenses to the original text; but the purely Divine and therefore infallible inspiration has often been altered in passing from the Lord to the human writer through the channel of intermediary spirits. I will give you an instance of an error partly imputable to the human writer of one of the books of the Bible, and partly to the intermediary spirits who influenced his mind. In the book of Kings and in the Chronicles, the prophet Micaias is made to say that God commanded a certain spirit to lie. That saying is itself a lie. God commands us to speak the truth at all times, everywhere, and under all circumstances.

658. There is, however, a sense of divine truth, whether open or occult, in every line of the Bible; only that truthful sense is not always the literal one. Beware of blindly following the literal sense: for the Evil One, who is always endeavouring to corrupt the holiest and most salutary things, has sacrilegiously tampered even with the minds of the hagiographs; and although he has not succeeded in adulterating the pure inner substance of the Divine sayings, he has sometimes succeeded in falsifying the outward surface.

659. As far as in him lay, by either smothering or exaggerating the genuine sense of every thing put by the Holy Ghost in the holy volume, Satan would have made this the burden of the Old Testament: "Hate, oppress and massacre without pity or remorse:" and the burden of the New Testament: "allow yourselves to be hated, trampled down, and massacred, without resistance or resentment." But the true meaning of Christ is this: In the alternative of either doing or suffering wrong, do rather suffer it. If, however, you can help it, neither do wrong, nor suffer others to wrong you. Have good laws, and let them be well administered; and if any one maliciously inflicts upon thee a grievous harm, the probable repetition of which, by him or others, thou canst ward off neither by friendly expostulation nor by pacific resistance, then have recourse to the law. When law has no remedy, and it is well ascertained that as a choice of the least evil you must come to the dreadful catastrophe of war, let there be war. Fight manfully and fearlessly, caring more for the life of thy leaders and of thy fellow soldiers than for thy own. In case thou shouldst loose thy temporal life in a just cause, thou shalt have a crown of glory and happiness in the other world. By all means if there is no alternative, for the good, but to slaughter the wicked or to be slaughtered by them, let the wicked be mercilessly cut to pieces. But be merciful after your victory, and ever just. Remember, moreover, that we have been and are still in a state of real and fierce war, not with living men but with invisible shades. Do not fear them, but fight bravely under the captainship of Christ, by being faithful to your God, to your duty, and to the general interest of mankind. Nor do either complain too much when it fares ill with you or with your friends; for we are at war. Does the brave soldier moan, in a campal war, because he is obliged to sleep in the open air, and missiles whizzle on all sides about his ears?

CHAPTER XXXV.

The middle verse.

660. It is not a little singular that the shortest and the longest chapters of the Bible should be in so close a proximity to one another; the former being the 117th, and the latter being the 119th psalm. There is, consequently, only one psalm between them. But this same intermediary psalm presents such a number of remarkable coincidences, that it becomes evident that these three psalms were purposedly put together, in order that the relations of their coincidences with the whole Bible should appear the more striking and admirable.

661. The first extraordinary circumstance to be found in the 118th Psalm, which is contiguous and intermediate to the shortest and longest chapters of the Bible, is its containing the middle

verse of the same Bible. Some persons, with commendable diligence, have reckoned the actual number, not only of the chapters and verses, but even of the words and letters of the Scriptures. The results of their patient toils are consigned in several popular works, among others in Eadie's Biblical Cyclopedia. They state the middle verse of the Bible to be the 8th verse of the 118th psalm.

662. The total number of verses, in this psalm, is the Sybilline number **29**. Among other significant coincidences, this number points to the fact that the middle chapter of the Old Testament is the **29**th of Job, and to the other fact that the total number of chapters in the same Old Testament is the symmetric **929**. This coincidence, relative to the middle verse, has its parallel in another especially belonging to the middle chapter. We saw that it is the **595**th of the whole Bible: this number is allusive, by its elements and form, to the **959** verses composing Deuteronomy, and to the 7,**959** composing the New Testament. The three last numbers are also allusive to the year of the first publication of Miranda, which is the **59**th in the 19th century of the Christian Era, this same century being the **59**th of mankind. Moreover the analogy and symmetry of these numbers 29; 929; 595; 7,959; 959, is meant to illustrate the symmetric position of that middle chapter and of that middle verse in the midst of the whole Scripture, as well as the mystical ties of the two Testaments.

663. The middle verse of the Bible is this pious and self-evident sentence:

"*It is better to trust in the Lord, than to put confidence in man.*"

This, as I said, is the 8th verse of the 118th psalm. The shortest manner of writing the quotation is this: Ps. 118.8. These four figures, being read as a running number, **1188**, by the suppression of the dot, recall the circumstance that there are, in the Bible, **1188** chapters besides the one that contains this memorable verse. The two geminations **11**, **88** point to the Great Psalm, and more especially to its **88**th verse, which is the **8**th, or last, of the **11**th section. It is that very verse in which we found the word *Testimony* used in the singular number, as one of the synonymes of the Bible, just as Shakespear called Scripture: *holy witness*. This 88th verse of the Great Psalm, which is also one of its two middle verses, and the afore-quoted middle verse of the Bible, are equally composed of five words in the hebrew original, and of fourteen in the English translation. The connexion established by these numerical analogies between the middle verse of the Great Psalm, conspicuous by the use of the phrase: *The Testimony of thy Mouth*, and the middle verse of the whole Bible, whose words are: "*It is better to* TRUST *in the* LORD *than in man*," conveys the meaning that a testimony of revelation is concealed in the whole astonishing system of these coincidences.

664. This psalm, containing the middle verse of Scripture, shares with its right hand fellow, the Great Psalm, and with its

left hand fellow, the Little Psalm, the honours of a quotation in the New Testament. The first verse of the Great Psalm was indirectly quoted by Christ by beginning his sermon on the mountain with the same word *Blessed*, which commences the Great Psalm. The first verse of the Little Psalm is quoted by Paul writing to the Romans. Christ quoted verbally the **22**nd verse of the Psalm which contains the middle verse of the Bible, by saying: "*did you never read in the Scriptures: the stone which the builders rejected, the same is become the head of the corner?* Verily I say to you that this stone-shaped book shall become the corner-stone of a greater edifice than the imagination of those who reject it is able to conceive.

665. You should not regard the coincidences which I have placed before you, and the others of which I am yet to speak, isolatedly, and independently of one another, but all together as a great and imposing system. With relation to the coincidences especially belonging to these three psalms, observe, first, that those three psalms are contiguous, and that each of them would enjoy a distinction among the other parts of the Bible, irrespectively of our own coincidences; the first of them by being the shortest chapter, the second by containing the middle verse, and the third by forming the longest chapter of the whole Bible: secondly that these coincidences are not of a straggling and desultory character, but that they exhibit a comprehensive unity, and are all admirably harmonized into special allusions to the Bible in general, and to the leading distinction of the individual psalm to which they belong, in particular: lastly that they tend to show that, not only were the three psalms either written or inspired with a view to originating these coincidences, but also that the division and numeration of the rest of the Bible was arranged with an especial view, in subserviency to the same end.

666. Some of these coincidences might have taken place by a mere chance; but common sense vehemently repels the supposition that they are all accidental. Where, then, is the calculating mind that ideally combined this astonishing system, and the will which carried it into effect? Was it David, or the author, whoever he may have been, of any of these three psalms? No. The coincidences are mainly allusive to the three circumstances of one of the three psalms being the longest chapter, another being the middle chapter of the Bible, and the third containing the middle verse. How could the author have possessed any notion of the symmetrical place which his three compositions were to occupy in the middle of a volume formed of the Old and New Testament, when the latter did not yet exist? Was Saint Jerome the contriver of these coincidences, when he made the Latin Vulgate? No, because the division into chapters did not exist. That division was effected by Hugo de Sancto Caro; but neither can the latter be the author of these coincidences, for a great and essential portion of them depends on the subdivision into verses.

Then some might fancy that the originator of them was Henry Stephen, who executed that other useful performance, the actual division of chapters into verses. I again say: no. It is related by Robert Stephen that Henry, his father, performed that important work in a journey on horseback from Paris to Lyons, as if providentially to show how little his hasty pencil could be guided by crafty and complicated calculations.

667. I scarcely need take into consideration the hypothesis that the solution of the problem might have been the work of that shrewd and energetic Pontiff, Sixtus the fifth, who gave the ultimate form and sanction to the Vulgate. This supposition is the less admissible as most of the coincidences of the three psalms do not exist in his Bible, chiefly on account of the presence of the seven contested books. Yet, in all the rest, the Roman Catholic Vulgate almost perfectly agrees with the Bible as it is received by Protestants. Little did Sixtus know or heed the fact that the subdivision into verses, admitted by him, was the original work of a French Calvinist: and it is another providential circumstance that the actual form and division of the holy Bible should be the aggregate work of different hands, widely separated by time, country, and opinion, in order to eliminate the suspicion of a secret human collusion.

668. These admirable combinations of numbers attached to the Bible are neither the result of a blind chance, nor due to the original human writers, nor to the translators, nor yet to those who effected the material and numerical division, but to the Divine author of the sacred volume.

CHAPTER XXXVI.

Other coincidences of the Old Testament.

669. The coincidences of Genesis deserve the more attention as it is the first book of the Bible, one of the longest, embracing in its narrative a greater period of time than any other historical book in the Bible, and written by Emanuel Moses. Genesis is composed of 50 chapters, and the number of verses in each chapter stands as in the next table. I have placed side by side the numbers belonging to the divisions of Genesis in the Latin Vulgate, which is the only version of the Bible adopted by the Roman Catholic Church, and those belonging to the English version, with which the substance and the numbers of the other Protestant versions agree. The few differences between the numbers of Genesis in the Vulgate and those in the English version are not owing to any substantial difference in the sense. They generally arise from the circumstance that the two last verses of the chapter, as they stand in the English translation, are joined into one in the Vulgate. I shall, however, base my

calculations and reasonings, as before, on the numbers of the English version: but the conclusions to be drawn from those of the Latin version would be substantially the same.

670. GENESIS.

Chapter	Number of verses		Chapter	Number of verses	
	Vulgate	*Engl. ver.*		*Vulgate*	*Engl. ver.*
1	31	31	**26**	35	36
2	**25**	**25**	27	46	46
3	**24**	**24**	28	**22**	**22**
4	**26**	**26**	**29**	35	35
5	31	**32**	30	**43**	**43**
6	**22**	**22**	31	55	55
7	**24**	**24**	**32**	**32**	**32**
8	**22**	**22**	**33**	**20**	**20**
9	**29**	**29**	**34**	31	31
10	**32**	**32**	35	**29**	**29**
11	**32**	**32**	36	**43**	**43**
12	**20**	**20**	37	36	36
13	18	18	38	30	30
14	**24**	**24**	39	23	23
15	**21**	**21**	40	23	23
16	**16**	**16**	41	57	57
17	27	27	42	38	38
18	**33**	**33**	**43**	**34**	**34**
19	38	38	44	**34**	**34**
20	18	18	45	28	28
21	**34**	**34**	46	**34**	**34**
22	**24**	**24**	47	31	31
23	**20**	**20**	**48**	**22**	**22**
24	67	67	**49**	**32**	**33**
25	**34**	**34**	50	**25**	**26**

671. I have distinguished with a fuller type the sybilline numbers occurring in the table. On the whole, out of the 50 numbers expressing how many verses there are in each chapter, not less than 30 are sybilline numbers. The smallest chapter has 16, the largest has 67 verses. Now in the scale of natural numbers, from 16 to 67, both of them included, there are 52 numbers, and, among these 52 numbers, 13 only are sybilline [632], namely **20**, **21**, **22**, **24**, **25**, **26**, **29**, **32**, **33**, **34**, **43**, **48**, **49**. Supposing that the writing and the division of Genesis was uninfluenced by a Power bent upon favouring our coincidences, and that neither I nor you knew how many verses there are in the 14th chapter, then our reasonable expectation that, upon inspection, the 14th chapter would be found to contain 24 verses, might be nearly expressed by the ratio 1:52. But if it be asked, more

generally, what is the probability that the same chapter has a sybilline number of verses, supposing that there is the same probability for all individual numbers from 16 to 57, the answer will be that it is nearly 13 to 52, or 1 to 4. True it is that there exists a greater probability for the numbers nearer to the arithmetical mean number of verses in the 50 chapters of Genesis, which is a little less than 31, the total number being 1534, than for numbers nearer to the extremes; but, on the other hand, the limits might have been still more widely apart than 16 and 67, in which case the probability of finding that a given chapter has a sybilline number of verses would have been still smaller than 1:4. Notwithstanding, to take rather the safe side of the argument, we will suppose that the *a priori* probability was one third, instead of one fourth. Then, in the hypothesis of no inspiration, we should have reasonably expected that not more than one out of every three chapters, or scarcely 17 out of all the 50 chapters, would contain a sybilline number of verses. In point of fact, however, there are not less than 30 chapters having a sybilline number of verses. The difference between 17 and 30 will not appear of any great importance to those who are unacquainted with the theory of probabilities; yet, considering the circumstances, it is enormous.

672. *Exodus* has 40 chapters, and 14 of them have a sybilline number of verses. *Leviticus* has 9 such, out of 27 chapters. *Numbers* has only 11 out of 36; *Deuteronomy* has 23 out of 34. Altogether the Pentateuch is composed of 187 chapters, **100** of which have a non-sybilline number of verses, and 87 have a sybilline number. The coincidences in the first and last books of the Pentateuch, namely Genesis and Deuteronomy, are much more remarkable than in the three other intermediate books. The reason is that Genesis and Deuteronomy are the two most important books of the Old Testament. And it deserves to be noted that, of the five books, the poorest in Sybilline numbers is just the one having the title of NUMBERS. This has been done on purpose; for if that one book had abounded with numerical coincidences, instead of attributing them to a providential source, you would have suspected that the men who divided the book into chapters and verses were prompted by that very name, to distinguish it with singular and fanciful numbers.

673. Neither atheistical philosophers, however, nor uninstructed persons can perceive, to its full extent, what strong proofs are afforded by these numbers of the Pentateuch that a mysterious Influence presided over the numerical division of the Bible. To apprehend the whole force of the argument you must join an unsophisticated common sense and an uncorrupted heart to some knowledge of the calculus of probabilities.

674. It is a fact in accordance with a theorem discovered by James Bernoulli, and with the results of statistical researches and of daily human experience, that, in a series of repeated trials, the ratio of the number of times a given event will take place, to

the total number of trials, is the more nearly equal to its *a priori* probability, the greater is the number of trials. Imagine an urn with ten white balls, and twenty black ones, and that we make three thousand extractions, replacing every time in the urn the extracted ball before a new drawing. Supposing the experiment to be fairly conducted, it is very likely that we shall draw a white ball nearly one thousand times, and a black ball nearly two thousand times. There are formulas and tables for calculating, in each case, the probability that the result of the experiment will not go beyond a given limit on either side of the probable medium, and such probability becomes smaller and smaller, or in other terms, the improbability becomes more and more large, as the number of trials increases, and the limits are more widely asunder.

675. In our case the drawing of a white ball represents a chapter with a sybilline number of verses; the extraction of black balls represents the other chapters; the 50 chapters of Genesis represent the total number of trials. Supposing the probability, that a given chapter contains a Sybilline number of verses, to be 1 to 3, there are more than 30,000 to bet against a single unit that, out of the 50 chapters, not fewer than 4 and not more than 30 have got a Sybilline number of verses. There was a still greater improbability, namely more than 50,000 to 1, that out of the 34 chapters of Deuteronomy there would have been at least 23 composed of a sybilline number of verses. As to the whole Pentateuch, there were the enormous odds of more than sixty-five millions to one, against the expectation that not less than 87, out of its 187 chapters, would have been in the above said predicament, namely that the numbers of their verses would be sybilline numbers: yet, notwithstanding so extraordinary an improbability, there exist 87 such chapters in the Pentateuch. There are not less than 23 chapters, with a Sybilline number of verses, among the 42 chapters of Job; yet there were the odds of more than 533 : 1 against such an event. There are not less than 39 such chapters, out of the 66 in Isaiah, notwithstanding that the improbability of a like case, if matters had been left to chance, was more than 80,000 to 1.

676. These calculations are made rather to assist than to guide our common sense inferences. Surely common sense will not be at fault in pronouncing that the coincidences of these Biblical numbers are not accidental, but the effect of a design. Was it the design of crafty living men, or of invisible beings? An atheist or a materialist will prefer the former hypothesis. Those who believe in Providence will more naturally and more correctly suppose that He who inspired the text of the Bible, not simply for the sake of the few men who saw it in its original languages, but for the sake of mankind at large, exercised also an act of kind and active supervision on the new and highly important phase which the holy volume assumed, when it was

translated and edited for the reading of millions. The new believers will see an additional and stronger reason of the Divine supervision over the popular editions of Scripture, in the use which its very Author was to make of it, in his new Advent.

677. One of the chief reasons why so extraordinary a number of sybilline coincidences was assigned to the book of Neptune Isaias, is that the sacred name EMMANUEL, the direct or indirect author of all the Bible, appears, first, in the 7th verse of the 14th chapter of Isaias. In the Latin Vulgate it runs as follows: "*Propter hoc dabit Dominus ipse vobis* SIGNUM. *Ecce* VIRGO *concipiet et pariet* FILIUM, *et vocabitur nomen ejus* EMMANUEL." The next, or 15th verse, is as follows: "BUTYRUM *et mel comedet, ut sciat reprobare malum, et eligere* BONUM." The whole chapter contains 25 verses, in allusion to the circumstance that the conception and birth of Emanuel Christ from a virgin, happened, respectively, on the 25th of March, and on the 25th of December. The name *Romelia*, which appears four times in the same chapter, is allusive to Rome. The above quoted passage makes an especial allusion to the Virgin Mary, because the name of Emma is taken from that of Emmanuel. One of the vulgar names of Emanuel in his present life, and the places of his nativity, are pointed out by the words *Filium, butyrum, bonum.*

678. In the books of the New Testament there is no such decided preference for the Sybilline numbers as in the Old Testament, but there are many other admirable combinations of words and numbers. I shall consider a few of them in the next chapter. Here I will mention some more coincidences in the Old Testament as a sample of a whole class of biblical coincidences. It is a class consisting of mutual relations between the numbers and the words. You may see, either in our table [670], or in the book of Genesis itself, that every one of the first twelve chapters has a sybilline number of verses, except the first. It would look as a breach of analogy if remarkable coincidences being designedly lavished on other parts of our table, they should be absent from the number relating just to the very first chapter of the Bible. By this consideration we are directed to look more keenly at the circumstances of that number: we shall then find in it a more striking coincidence than would have been the mere fact of its being a sybilline number. First note that the character 1 is appropriately present in a number like 31, related to the 1st chapter. Then remark that the two figures 3 and 1 are very naturally associated with the mystery of the Trinity and Unity of God, to which the very first verse of that chapter, in the Hebrew original, is allusive: for of the three words: BERESHIT BARA ELOHIM, literally meaning: "In the beginning Created Gods," the verb *barà*, he created, is in the singular number, *Elohim* is in the plural. Moreover *bereshit*, in the beginning, very naturally recalls God the FATHER; *Barà* was intended by the Holy Inspirer to recall the SON, because *bar* in Syriac means Son, and it is the beginning

of another of the vulgar names of the **49**th incarnation. *Elohim* is especially allusive to the HOLY GHOST, for reasons which it is not expedient to explain.

679. The beginning of the Song of Songs is also allusive to the same mystery of three Persons in One God, for it says: "*Let* HIM *kiss* ME *with the kisses of his mouth: for* THY *love is better than wine.*" The whole Song of Solomon, indeed, is an inspired epithalamium celebrating the eternal and mystical loves of the three Persons of the Divine Trinity. The numbers attached to the different parts of that little book are arranged in a complicated and artificial manner, of which I will give you some notion. The number of chapters is **8**, which is the **3**rd power of 2, being the product of 2 by 2, by 2. The numbers of verses, of which those eight chapters are composed, are respectively:

17; 17; 11; 16; 16; 13; 13; **14**.

The total sum is, therefore, 117, and the middle verse is the **14**th of the **4**th chapter and the **59**th of the whole book. This alludes prophetically to 18**59**; the year of the first publication of Miranda. Observe also the geminations **17**, **17**; **16**, **16**; **13**, **13**, and the relations **17**, **11**, **117**.

680. Sum up the numbers belonging to the chapters two by two, and you will effect

34; **27**; **29**; **27**,

where you have the two sybilline numbers 34, 29, and the repetition 27, 27. This last number is also allusive to trinity, being the **3**d power of **3**, that is to say the product of 3 by 3 by 3. From the equality of the sum of the 3d and 4th, with the sum of the 7th and 8th chapters, it follows that the sum of the first four chapters 1, 2, 3, 4, which is 61 verses, equals that of the four extreme chapters 1, 2, 7, 8; and that the sum of the four last chapters, 5, 6, 7, 8, which is 56, is equal to the sum of the four middle chapters 3, 4, 5, 6. For brevity's sake I call *sums of chapters* the sums of the numbers of verses they contain.

681. The system of the planet Saturn, in the heavens, on account of its ring, is an especial emblem of the holy wedlock of the Divine Persons. You shall see in the third part of Miranda that the numerical coincidences of the **8** satellites of Saturn are closely analogous to, and much more admirable than, those of the **8** chapters of the Song of Songs.

CHAPTER XXXVII.

Coincidences of the New Testament.

682. There are four chapters in the first Gospel that are apocryphal, in this sense that they were not written by the Apostle Matthew, whose name is prefixed to the whole: they are those bearing the numbers 1, 2, 24 and 25. The first two were written by a man of the second century under the title of "*The*

book of the generation of Jesus Christ" which they still preserve. Some copyist prefixed them, as a sort of Introduction, to the greek translation of the Gospel written in the Aramean language by Matthew-Matthew. Equally apocryphal are the epistle to the Hebrews attributed to Paul, the so-called general epistle of James, the second of those attributed to Peter, the second and third attributed to John, the one attributed to Saint Jude, and the Apocalypse. None of these compositions were written by the Apostles, or by any of the immediate disciples of Jesus; they nevertheless hold by right a place in the collection of the Holy Scriptures; for, although they do not partake of the same degree of inspiration and of sanctity as the other parts of the New Testament, God has put the seal of his REVISION, if not of absolute infallibility, on every part of the **66** books which form the totality of the English and the greater part of the Latin Bible. That seal of Divine revision consists chiefly in the providential coincidences so abundantly interwoven to the numbers and words of the holy volume, more especially in the numerical relations of those three Psalms, the Great, the Little, and the Intermediary one, to all the other chapters and verses.

683. A more especial seal of Divine supervision on the books of the New Testament, as they are now, consists in the coincidences of the total sums of the numbers belonging to its different parts. The total number of chapters in the four gospels is **89** [632], in Matthew **28**, in the Acts **28**, in the **14** epistles attributed to Paul **100**, in the other epistles **21**, in the Apocalypse **22**. Matthew contains **1449** verses; Mark **678**, Luke **1151**, John **879**. All the New Testament has **7959** verses. [662].

684. Let us now look at some of the occasional coincidences of the Gospels. In the first chapter of the first Gospel, as it now stands, the **21**st verse relates how the angel ordered Joseph to call by the name of JESUS the child that was to be born of his spouse Mary. In the **25**th and last verse of the same chapter it is related that Joseph did call his name JESUS. This relation in the sense of the two verses is allusive to the fact that the days of the conception, of the birth, of the baptism, and of the resurection of Emanuel Jesus were the **21**st of the month in the actual, and the **25**th in the Julian style.

685. In the **59**th verse of the first gospel, namely in the 3d chapter, 11th verse, Mars Baptist prophecises that Emanuel will baptize men with the Holy Ghost and with fire. This verse has the same number of words both in the greek original and in the latin Vulgate; which case is not frequent, the greek having usually a greater number of words on account of the articles. That number is **31**, which has also some reference to the notation 3.11, and still more to 1831, a prominent epoch in the local history of Bologna, or Bononia [677], where Galvanism was discovered. This shows that although the essence of the new baptism is to be spiritual, its form is to depend on the Galvanic electricity.

686. In the whole collection of the four gospels there is only one verse to which the notation **26.26** belongs, and it is the 26th verse of the 26th chapter of Matthew. Since Miranda is being written in a house distinguished by the number **26**, and he who writes it came to this country in 1852, (52 being equal to **26+26**) it is meet for us to look at that verse and see whether it has any sense especially bearing on this revelation. It is the verse where the institution of the Lord's supper is related, and which contains the words: THIS IS MY BODY.

687. Of all the passages of Scripture the one having the most important bearing on the present incarnation is where Christ intimates his future advent under the title of COMFORTER. It is in the **14**th chapter of John, and the verse bears the same number **26** prefixed to the passage where Christ says: THIS IS MY BODY. In the English version, John 14.26 is as follows: "*But the* COMFORTER *which is the* HOLY GHOST, *whom the* FATHER *will send in* MY *name, he shall teach you all things, and* BRING ALL THINGS TO YOUR REMEMBRANCE, *whatsoever I have said unto you.*" Lest you should be induced into error, I must warn you against taking here in a too literal sense the verb IS. The **49**th incarnation of Emanuel, belongs more properly to the Second Person, but can be said also to BE the Third, because of the mysterious identity of the three Persons, and because he has assumed to REPRESENT, in his forty-ninth life, the Holy Ghost, as he more especially represented himself in the 37th, and the Father in his first incarnation. You may notice that Christ took especial care, in that passage, to allude nominally to all the three Divine Persons, in order to show that he has now come to render an especial hommage to the Holy Ghost with no abatement of the hommage which he eternally pays to his Father.

688. In the English version the verse is composed of **147** letters, which number is the product of **3** by **49**. In the Latin Vulgate the same verse, John **14.26**, is composed of the following words.

	Number of letters.
Paracletus autem SPIRITUS SANCTUS,.....	30
Quem mittet PATER in nomine MEO,.....	**26**
Ille vos docebit	**14**
Omnia quaecumque dixero vobis.....	**26**

The total number of letters, 96, is the product of **3** by **32**.

689. In the Greek original the same verse contains **111** letters and **26** words. The word PANTA, which is found twice among them, is allusive to my own name and to the place where I am writing Miranda, **26** UNIVERSITY street [686]: for PAN, in greek, may also be taken as synonymous with the latin *Rerum* UNIVERSITAS, the complexive and immense system of all existing things.

690. Christ intimated his own personal identity with the future Comforter, when he said in the **16**th verse of the **14**th chapter of John: "*I will pray the Father, and he shall give you*

another COMFORTER"; soon adding: "I WILL NOT LEAVE YOU COMFORTLESS; I WILL COME TO YOU." And in the **14**th verse of the **16**th chapter of the same Gospel Christ says: "*He* (the COMFORTER) *shall glorify me:* FOR HE SHALL RECEIVE OF MINE, *and shall show it unto you.*" Observe the reciprocation of the numbers 16, 14, and 14, 16.

CHAPTER XXXVIII.

The ten epic poems.

691. Inspiration, though bestowed chiefly on the sacred writers, was not their exclusive privilege. Men of genius are often inspired when they bring before their fellow men the recondite treasures of industry, of science, of literature, and of the arts. Even ordinary men are sometimes inspired to say or to do things which answer different purposes of Providence. The authors of the ten epic poems wrote in this world what they had conceived in a previous existence. Female angels, called the Muses, assisted them in evolving from the inner depth of their own souls, their pre-arranged conceptions, and in expressing them suitably with the splendid language of poetry.

692. Emanuel wrote three of the ten epic poems. Under the name of Homer he wrote in the greek language the Iliad, where he sang the war of Troy, and the Odyssey, where he sang the voyages of Ulysses; under the name of Dante he wrote the Divine Comedia, where he sings, in Italian, his own allegorical journey through Hell, Purgatory, and Paradise. Not less than four out of the ten poems were composed by different male avatars of Emma. The paramount aim of nature in woman's organisation was to fit her for the holy and sublime requirements of maternity: therefore is the female genius superior to that of man in the tenderness of feelings, in the quickness and correctness of apprehension, in the delicacy and elegance of expressions, but inferior in strength and creative originality. Even the most powerful of female genii, Emma, to make poems capable of sustaining comparison with the highest specimens of male composition, was obliged to assume a man's body. She first sang under the name of Virgil, and with the most perfect and admirable latin verses that were or can ever be made, the adventures of Delius Aeneas. When she became Tasso, she chose as the hero of her italian poem Godfrey of Bouillon, who delivered Jerusalem, and was an incarnation of her own beloved Lord, Emmanuel. She then piously and humbly chose to sing in English, under the name of Milton, her own ancient fall when she was Eva the third. But she next wished to celebrate the glorious remedy of her fault, and therefore sang, in German, the redemption of the world by Emanuel Christ. Minerva became a male poet with the name of Camoens, and sang, in Portuguese, Vasco de Gama, and his discovery of the

route to India by the Cape of Good Hope. Delia Voltaire chose to celebrate, in a French poem, one of her own male avatars, Henry the fourth King of France. Delius was more than once a great poet, and once wrote in Italian, under the name of Ariosto, one of the ten epic poems with which this chapter is especially concerned. The hero of that poem is Mars Roland [586].

693. Two more Consentes, Neptune and Mars, were also great poets in some of their avatars, but they composed no great epic poem properly so called. Neptune, the most powerful human genius next to that of Emanuel, was Isaias and Shakespear[582]. Mars was David and Ossian [586]. I wish here briefly to dismiss the question about the authenticity of the Ossianic poems. Mars Ossian did compose in the Celtic language the greatest and best part of the poems now known under his name. Most of them were preserved by living tradition in Ireland and in Scotland, but no one without a providential mission and inspiration could have restored to unity and completeness the scattered and mutilated fragments. That mission was intrusted by Mars himself to one of his faithful followers, who executed it under the name of Macpherson. He had previously been Asaph, a prophet who set to music some of the Davidic psalms, and whose name is also inscribed on twelve of them.

694. By *the ten epic poems* I mean the ten heroic poems that are most celebrated in Europe, exclusive of those in the oriental languages. In some editions they are all numbered like the Bible, and it is consequently easy to ascertain that there exists among the numbers of verses, of which their different sections are composed, such mutual relations and coincidences as are evidently the result of a design, although in a less wonderful proportion than the Biblical coincidences. There is, however, no sufficient space in these pages, to discourse upon all the providential coincidences among the numbers of Scripture, much less of those existing among the numbers of the ten poems. I will only give some samples which may put others on the track of finding out the rest.

695. Both the Iliad and the Odyssey are composed, each, of **24** books, the total number of books, in the Homeric poems, being consequently **48**. The numbers of verses, in the 24 books of the Iliad, are the following:

611; 8**7**7; 461; 5**44**; 909; 5**29**;
482; **565**; 713; 579; **848**; 47**1**;
837; 5**22**; 746; 867; 761; 617;
424; 503; **611**; **515**; 897; 804.

696. The number of verses in the first book is 611; it consequently contains **3666** feet, each hexameter being composed of 6 feet. The arabic sum of the four figures 3, 6, 6, 6, is **21**. This carries us to the **21**st book, and we find it composed, likewise, of **611** verses, or **3666** feet. The verses of both books together are, consequently, **1222**. The sum of verses of the first

12 books is 7589, that of the following **9** books, to the **21**st inclusive, is **5888**. Note the analogous form of these three numbers 3666, 1222, 5888.

697. The numbers **11** and **22**, repeated in the above combinations, point to the **11**th and **22**nd books of the Iliad. Now the 11th book has **848** verses; a symmetric number which also points to the memorable year **1848**, and to the place where Miranda is being printed. The **22**nd book has **515** verses, another symmetric number which is prophetically allusive to the year 18**15**, in which Mars Hector—Napoleon [586] was defeated by Vulcan Achilles—Wellington [584]: and it so happens that this same 22nd book of the Iliad is entirely devoted to the final struggle between Mars Hector and Vulcan Achilles, resulting in the death of the former by the hands of the latter.

698. The 19th book is composed of **424** verses. This is a number remarkable enough for its symmetry, and for its relation to the sybilline number of **24** books. But that is not all. Has not the number **24** some obvious association with the **24**th of **FEBRUARY** of the year **244** of Rome, when the Republic was first proclaimed at Rome, and Emanuel-Homer-Brutus, and Mars-Hector-Collatinus were named her consuls? Has it not also a natural association with the **24**th **OF FEBRUARY**, when the Republic was proclaimed at Paris, in **1848**, which was the **26**th secular year of the foundation of Rome? Well; that number 424, of the verses of the 19th book, is exactly the half of **848**; and we are thus carried back to the 11th book, which has just **848** verses.

699. The number of verses in the 12 first books of the Iliad, as I have already remarked, is 7589; the last twelve have **8104**. The former number was prophetically allusive to the year 1789 when the great revolution of France was initiated by the opening of the States general on the **5th of May**. Now the 5th of May is the anniversary of the birth of Mars Alexander, and of the death of Mars Napoleon, both of whom were migrations of Hector. The number 8104 is related to the year **1804**, when Mars Napoleon was elected and crowned Emperor of the French. The same year is also alluded to by the number of **804** verses composing the **24**th or last book, where the funerary games celebrated in honour of Mars Hector are related.

700. The total number of verses in the 24 books of the Iliad is 15,693. The arabic sum of the five figures of this number is **24**, the same as the number of books. The combination **69** records the year 1769, in which both Napoleon, a migration of Hector, and Wellington, a migration of Achilles, were born.

701. The Divine Comedia of Dante is a great and wonderful edifice of its own kind more than an ordinary poem. It is divided into **100** cantoes, **34** employed to describe Hell, **33** for Purgatory, and **33** for Paradise. The round number of a hundred cantoes is an obvious coincidence, but it has by no means the

importance of the others, because it can be reasonably supposed that it was intended by the human author for ordinary human reasons, whereas the other coincidences bear the character of having been unadverted by the human writers of the books which they belong to. There are a great many coincidences of an occult origin in the numbers and words of the Divina Comedia, but I will only note one, which can easily be reduced to calculation, in order to show the enormous improbability that an equivalent combination should arise from a casual assemblage of numbers.

702. Every canto is composed of rhymed endecasyllables arranged into strophes or *terzine* of three lines each, except the last of every canto, which is composed of four lines. The lowest number of terzine, in any canto, is 38; the highest is 53. There are 16 numbers from 38 to 53 inclusive, and amongst them only 3 are sybilline, namely **43**, **48**, **49**, or about one out of every five. There are, proportionately, as many, that is to say 20 sybilline numbers, on the whole, from 1 to 100. Hence the most probable number of cantoes composed of a sybilline number of *terzine*, in a whole *cantica* of 33 or 34 cantoes, supposing a casual division, was 6, or 7. We find, in the first Cantica, on Hell, just the average number, or rather, rigourously speaking, something beneath it, namely 6 cantoes, on the whole, the number of whose terzine is sybilline: but in Purgatory we find 11, and in Paradise 13. A very considerable prevalence of Sybilline numbers was assigned to Purgatory and to Paradise, but not to Hell, because of the odious associations of the idea of Hell. It should also be observed that among the numbers which express how many terzine there are to a canto, **49** appears only twice for Hell, twice for Purgatory, but **9** times for Paradise. Here follows the number of terzine in all the 33 cantoes of Paradise.

47; **49**; **43**; 47; 46; 47; **49**; **49**; 47; **49**; 46;
48; 47; 46; **49**; 51; 47; 45; **49**; **49**; 47; 51;
46; 51; 46; 47; **49**; 46; **48**; **49**; 47; 50; **48**.

703. The numbers of verses in the twelve books of the Aeneid of Emma Virgil are as follows:

756; 804; 718; 705; 871; 902;
817; 726; 818; 908; 915; 952.

The most remarkable coincidence, here, consists in the sum of the five books from the second to the sixth inclusive; a sum expressed by the round number of 4000. This coincidence is the more remarkable as those five books are, by much, the most beautiful and best finished among the twelve. Shall we imagine that Virgil took an especial care, by stretching out or compressing, Procustes-like, his subject, to reduce those five books to that millenary number of four thousands? This is possible, but by no means likely; especially as he was only prevented by death from bringing to the same degree of finish and perfection the other seven books. Indeed it would have been unworthy of a great poet, and of a great man in general, to bestow a considerable

amount of trouble to bringing about a purpose, which, so far as he could then know, must have appeared to him very trifling. How then can such a purpose be worthy of Providence, or at least of the angels who are her ministers? It was well worthy of them, because their object was highly important. Providence intended to show through that coincidence, that from the Divine kindness every good, even human excellence in science and arts, proceeds.

704. I will take notice of only one more coincidence in the numbers of the Eneid. The first of those five best finished books, is composed of 804 verses. One might suspect Virgil to have knowingly reduced the second book of his poem to that length because such exactly was the number of verses in the 24th book of the great original which he imitated. But how could Virgil know that by the vicissitudes of metempsychosis, so beautifully alluded to by him in the sixth book, Hector would become Napoleon, and that the year 1804 would be especially memorable in his meteor-like career? In that very book, the second of the Aeneid, the transformation of Hector into Napoleon, and the differences which human parentage and education would cause in his outward appearance, are foreshadowed, where the apparition of Hector to Aeneas is related:

"*Quantum mutatus ab illo*
Hectore, qui redit exuvias indutus Achillis!"

705. THE SEVEN EPIC POEMS OF EMANUEL AND EMMA.

Consens	*Human name*	*Poem*	*Books*	*Lines.*
Emanuel	Homer	Iliad	**24**	15693
,,	Homer	Odyssey	**24**	12106
,,	Dante	Divina C.	**100**	14233
Total		3	**148**	42032
Emma	Virgil	Aeneid	**12**	**9892**
,,	Tasso	Gerusalemme	**20**	15336
,,	Milton	Paradise l.	**12**	10565
,,	Klopstock	Messiah	**20**	11007
Total		4	64	46800
Total of the 7 poems		7	**212**	**88832**

THE THREE OTHER POEMS.				
Consens	*Human name*	*Poem*	*Books*	*Lines*
Delius	Ariosto	Orlando	46	**38736**
Minerva	Camoens	Lusiad	**10**	**8816**
Delia	Voltaire	Henriad	**10**	**4330**
Total		3	**66**	5188**2**

SYNOPSIS OF THE TEN POEMS.			
Consentes	*Number of poems*	*Books*	*Lines*
Emanuel and Emma	**7**	**212**	**88832**
The 3 minor genii	**3**	**66**	5188**2**
Total	**10**	**278**	**140,714**

706. There are, in these three tables many coincidences, a few of which I will point out for special remark. The number **14233**, which expresses how many verses there are in the Divina Comedia, exhibits the two sybilline combinations **14**, **33**, and is exclusively formed by the numbers of the natural series 1, 2, 3, 4. It also exhibits in its three middle figures, 423, the two combinations **24**, **32**. These are prominent in the larger number 42,032, which expresses how many verses there are, on the whole, in the three epic poems of Emanuel.

707. The total number of verses in the five most beautiful books of the Aeneid being 4000, their mean number is 800. This same number 800 is prominent in the sum 46800, which tells how many verses are contained in all the four epic poems of Emma. The symmetry and the sybilline composition of the number **212**, and the singular form of the number **88832**, tend to show that the seven poems were composed by two closely related genii, Emanuel and Emma. Remark that **32** is a multiple of **8**, and that the combination **888** recalls the number of **848** verses in the 11th book of the Iliad, the 5**888** verses in the **9** books from 13 to 21 of the same poem, the **818** ones in the 9th book of the Aeneid, the **8816** in the Lusiad, and the 51**882** in the three poems af Ariosto, Camoens, and Voltaire.

708. The *arabic sums* of the six numbers in the two last columns of the last table are all notable: for, by summing the three figures of 212 we make **5**, corresponding to the **5** Consentes by whom the ten poems were written: by doing the same with the

next number we have the sybilline number **29**; from the third we have **12**, which is the total number of the Consentes; from the fourth we have **24**; from the fifth we have 17, and from the sixth or last the same number 17, which is also found among the binary combinations of the figures of the same number **140**, **714**.

709. Lastly this same number, expressing how many lines, on the whole, there are in the ten poems, has at both its extremities the sybilline combination **14**; and this is the double of the remaining significative figure **7**, which may be regarded as allusive to the **7** languages in which the ten poems are written. All these coincidences were intended to show that the whole number of lines in the ten poems was determined by a common Influence which inspired the ten poets: for, if any of the ten poems had contained a single line more or less than it does, the coincidence would not have subsisted.

CHAPTER XXXIX.

On biblical chronology.

710. It is the task of chronologers to assign the epochs and dates of historical facts in ancient and modern times. As, however, a cloud of perplexity hangs over the very authenticity of capital events recorded in ancient history, still greater is the darkness about their dates. The chronology of modern events rests on a sound basis of human science; ancient chronology is mainly founded on revelation. The numerous dates which are to be mentioned in the ensuing pages must be distinguished into two categories: by far the greater part of those relating to times posterior to the establishment of the Roman Republic by Emanuel Brutus are based on uncontroverted human authority; of those anterior to that epoch a few rest on contested though respectable human documents; the rest are founded on the ancient or the new revelation. The former class of dates, the modern ones, by their striking coincidences confirm the divine authority of this book. Miranda repays the services of human chronology by unravelling to it the maze of the ancient calendars, and revealing the dates of the most important events of the early ages.

711. Genesis, in the purposedly ambiguous sense of its chronological statements, affirms that God employed six evenings and six mornings in the creation of the world. As I stated before [38], [40], we must understand God to have created the present Cosmos in twelve epochs of the average length of one thousand years. I also remarked that this explanation of the text of Genesis tallies with the 90th psalm, where Moses himself says: "*A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*" The period of twelve thousand years, during which the creative process lasted, began 14,189

years before the Christian Era (which I shall abbreviatedly write B.C., that is to say *before Christ*), and ended in the year 2,189 B.C. when Adam the third arrived at the age of puberty [468].

712. Adam the first was born in the year 4004 B.C. Even the hitherto most generally received system of Chronology, followed by the marginal notes of the English Bible, places the creation of Adam 4004 years before the christian era. The chronologers, among them Petavius and Usher, base that statement on the ages attributed to the Patriarchs by the literal sense of the book of Genesis. Although their process of reasoning was erroneous, the result was providentially correct; the two errors of assuming one instead of three Adams, and the superficial instead of the deeper meaning of the biblical chronology, having, in this respect, compensated for one another.

713. The general plan of creation prepared a magnificent coincidence to honour the era of the especial creation of the human body in the person of Emanuel Adam the first. Laplace has discovered that about the year 4004 B.C., by the annual motion of the perigee, the period of which is accomplished in 21,000 years, the major axis of the terrestrial orbit coincided with the line of the equinoxes, and consequently the minor axis with the line of the solstices.

714. There were exactly 400 years from the birth of Emanuel Adam the third to the end of the deluge. My statement is confirmed by an astonishing ensemble of coincidences in the statements of Genesis itself. On the other hand ten generations, at the usually admitted rate of three to one century, fill up quite probably the space of 400 years.

715. The deluge ended in the year **1812** B.C. This statement of mine is supported by the fact that from the deluge to the building of the temple by Solomon there are **24** generations, as you may easily see by reckoning up, in the third chapter of Luke, the names from Nathan, son of David, to Arphaxad who was born two years after the flood. Observe incidentally, in that chapter of Luke's, that he calls Adam THE SON OF GOD. Now the most generally received standard for the average duration of a generation, as I have above remarked, is one third of a century, or three generations to one century. If the canon were established by accurate and extensive statistics, through a series of ages, we must expect that the result would differ a little from that standard so simple and so commodious for calculation: but the fact that it is generally admitted proves it to be not very wide of the mark.

716. How many years, then, at such rate, will 24 generations make up? Exactly 800. And just 800 years are there from **1812** B.C., when the deluge ended, to 10**12** B.C. which is the year of the foundation of the temple, even according to Usherius, and to the marginal notes of the English Bible.

717. Nor are arguments wanting even from profane history

for fixing the deluge about that time. Eusebius, in the book on the Evangelic preparation, says that the ancient historians of Attica, Philocorus and Hellanicus, placed 1020 years between Ogyges, in whose days the "*great deluge*" happened, and the first Olympiad. It appears that this sum of years is to be computed from the death of Ogyges, not from the beginning of his reign, nor from the very deluge. At all events add 1020 to 776, and the sum, 1796, falls short of 1812 by only 16 years; and it is quite natural a supposition that the deluge connected in the Bible with the name of Noac, and in the annals of Greece with that of her King Ogyges, happened 16 years before the death of the latter.

718. I adverted before [424], that the discrepancies of Egyptian chronologers among themselves and from some of my statements are partly owing to their having promiscuously used different units of time. We in fact learn from the writings of Diodorus Siculus, of Plinius, of Censorinus, Eusebius, and Syncellus, that the ancient Egyptians gave successively the name of year to periods of time equal to one, to two, three, four, six, and twelve months. The greek Hora was one of such units, namely a season equal to four months, or one third of the year. The existence of different units of time is also to be taken into account in Chinese chronology. Some Chinese chronologers say that Fo-hi, (Emanuel Fui) began to reign at the age of 24 years: others say at 96 years; which was the age of maturity, according to them, at the epoch of that Emperor. The 96 pretended years are obviously as many seasons of three months, or 24 true years. The difference of all such units must be still more attentively considered in biblical chronology.

719. The word year, in the Bible, corresponds to six different units of time; the same that I have mentioned above. This confusion of units was not primitively made by Moses, but by anterior chronologers from the writings of whom he desumed his own statements. Inspiration, however, or rather his own inner light, caused all his numerical statements to be rigourously true according to some one or other of those six units; and Providence, besides, caused the facts themselves, and the biblical account thereof, to be attended by such coincidences as would facilitate my task of pointing out which was, in each case, the unit to which the mosaic statement is related.

720. The average duration of human life in its normal conditions has been nearly the same in all ages of the present world, though it was longer in the preceding and larger worlds; but the average length of life, among the present race of men, so far from decreasing, is in a state of continual progress: because civilisation is gradually removing the moral and physical causes which tend unnaturally to shorten the lives of the toiling and suffering multitude. The longevity of the biblical patriarchs appears extraordinary and absurd only because the biblical units of time are misunderstood.

721. CHRONOLOGICAL TABLE OF THE TWENTY PATRIARCHS.

Combination of units used by the text of the Bible	*Patriarch's name*	*Age at which he begot his heir.*		*Residue of life*		*Whole life*	
		In the units used by the text	*In true years*	*In units used by the text*	*In true years*	*In units used by the text*	*In true years*
A season of four months for the generation, and a lunar month for the whole life.	Adam	130	43.33	800	31.82	930	75.15
	Seth	105	35.00	807	38.70	912	73.70
	Enos	90	30.00	815	43.13	905	73.13
	Cainan	70	23.33	840	50.21	910	73.54
	Mahalael	65	21.67	830	50.65	895	72.32
	Jared	162	54.00	800	23.74	962	77.74
	Enoch	65	21.67	300	7.82	365	29.49
	Methusalah	187	62.33	782	15.97	969	78·30
	Lamech	182	60.67	595	2.12	777	62.79
A seas. of 3 months for the interval between the birth of Japhet, and the flood; and a lunar month for Noac's age at the end of the flood, and for his whole life.	Noah	500	25.00	450	51.77	950	76.77
	The flood ended	After the birth of Noah	48.00	600	48.00		
		After Adam's first day	400			1656	400
A seas. of 3 months for the gener., a lunar month for the residue.	Shem	100	25.00	500	40.40		65.40
A solar year for the gen., a lunar month for the residue.	Arphaxad	35	35	403	32.57		67.57
	Salah	30	30	403	32.57		62.57
	Eber	34	34	430	34.75		68.75
A solar year for the gen., a season of two lunar months for the residue.	Peleg	30	30	209	33.77		63.77
	Reu	32	32	207	33.46		65.46
	Serug	30	30	200	32.32		62.32
	Nahor	29	29	119	19.23		48.23
	Arphaxad was born after the flood		2				
	Terah was born after the flood		222				
A half year for the gen., a season of two lunar months for the residue.	Terah	70	35	(135)	21.82	205	56.82
A half year, both for the gen. and for the whole life.	Abraham	100	50		37.50	175	87.50
Sums of the 20 elements			707		634.32		1341.32
Average			35.35		31.72		67.07

722. The units employed by the writer of Genesis to state the length of the whole lives of the first ten patriarchs, from Adam the third, there called simply Adam, to Noac inclusive, are lunar months, 99 of which make very nearly 8 solar years; but the age at which each of the first nine patriarchs had his patriarchal heir born to him is given in units of four months each. According to this basis of reckoning it will be easily found that Noac was born 352 years after Adam's birth. When Noac is said to have been six hundred years old at the end of the flood, 600 lunar months, or 48 true years, are meant. Hence it follows that there were **400** years from the birth of Adam the third to the end of the flood.

723. The units made use of to reckon the generations of the first seven Patriarchs born after the flood are common years. If the proper addition be made, it will be found that, according both to the literal and to the true meaning of the text, Peleg was born **101** years, and Terac, Abraham's father, **222** years after the flood. The especial object of these remarkable coincidences is to show that I am right in applying different units to the numbers mentioned in the 5th and 11th chapters of Genesis; for the system of units, on which the sum of 400 years depends, begins and terminates with the very limits of that period of 400 years; likewise another system of units begins and ends with the limits of the period of 222 years. Yet what I may call a *subvariation* in the system of units occurs within the limits of that period of 222 years; and you can see from our table that we have, on the whole, seven different combinations of units in the genealogy of the twenty Patriarchs. The place and limits of each of these combinations are providentially distinguished by some especial coincidence, in order that it should not be thought that I have distributed the different units in an arbitrary manner. The very circumstance that there are **7** different combinations of units of time, is pointed out by the form of the singular number of **777** years attributed to Lamech's life.

724. No reflective man can fail to be stricken with the excess of intrinsic improbability in most of the documents exhibited in the 3d, 5th, and 7th vertical columns of our table, taken from the text of the Bible, if the word year should solely be understood in its ordinary acceptation. To say that the flood caused an extraordinary shortening of the human life, would be bad philosophy and still worse theology; for it would liken the Supreme Wisdom and Goodness to a father who, by way of correction, makes his child a cripple for life, and even reduces that life to less than one tenth of what it might have been. If, on the other hand, the 4th, 6th, and 8th columns of our table be examined with some attention, none of its statements will be found at variance with human experience and common sense. The mean length of twenty lives composing an ancestral line, especially belonging to a class distinguished by wealth and good conduct, must obviously

be longer than the average length of life among ordinary men, inclusive of those who die before marrying. There is consequently nothing extraordinary in the fact that the longest life, among the twenty, should have been 88, and the shortest 29 years long. By the last horizontal column of our table it may be seen that the mean age of the twenty patriarchs, at the time when each of them had his patriarchal successor born to him, is thirty-five years and a fraction, and that the mean residue of their lives is nearly 32; their average life having, therefore, been nearly 67 years. Now, as a human confirmation of the intrinsic probability of the Mosaic data explained by my table, it appears from the tables published by an English institution called the *Equitable Assurance Society*, that the average residue of the life of persons in easy circumstances, at 35 years, is nearly 31; so that the average length of their total life may be expected to be 66 years.

725. The first book of Kings says, in the sixth chapter, that Solomon began to build the house of the Lord at Jerusalem in the 480th year after the children of Israel were come out of the land of Egypt. But Paul is made to say, in the 13th chapter of the Acts, that the Israelites lived 40 years in the wilderness, 450 under the judges, and 40 under Saul. Even without adding the 40 years more of David's reign, we surely have here a greater sum than 480, and it is impossible to conciliate Paul with the book of Kings without having recourse to the system of different units for years. That the sacred writers used the same word *years* in different senses concerning the chronology of the period of time now under consideration, will also appear by comparing the age of about 120 years attributed by the Pentateuch to Moses and to his contemporaries Miriama, Aaron, and Joshue, with his own statement in the 90th psalm, which I have already quoted to correct other chronological misapprehensions. There he says: "*The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away.*" The fact is that the 80 so-called years attributed to Moses when he went forth from Egypt were monsoons, or half years, but the 40 units of time in the desert were true years. Consequently Emanuel Moses died at the precise age of 80 years, prophetically alluded to in his psalm.

726. I fix the epoch of the departure of the Israelites from Egypt in the year 1200 B.C. and the foundation of the temple by Solomon in the year 1012 B.C. The latter number agrees with the calculations of the learned chronologer Usher, and with the marginal notes of the Bible. It would be easy to show, upon considerations founded on the number of the ascendants of Moses from Levi to Amram, and of those of Solomon from Salmon to David, that there must have been *nearly* 600 years from the Deluge to the Exodus, and nearly 200 from the Exodus to the building of the temple. Miranda states the former interval to

have been 612, and the latter to have been 188 years. The latter period of 188 years was distributed as the following table shows.

727. THE PERIOD FROM THE EXODUS TO THE BUILDING OF THE TEMPLE.

Time	*Authors*	*Units given by them*	*Units for sum*	*True years*
Wilderness	Pentateuch	40 true years	40 true years	40
From the entrance to the division.	Joshue	7 true years	28 of 3 months	7
From the division to Samuel	Acts, XIII	450 of 2 months	300 of 3 months	75
From Samuel to Saul	Joseph Antiq. VI	12 true years	48 of 3 months	12
Saul's reign	Acts XIII	40 of 3 months	20 of 6 months	10
David's reign	Chronicles	40 true years	40 true years	40
Solomon	Chronicles	4 true years	4 true years	4
Total	Kings		480 mixed units	188

728. I will now discourse upon an era of still greater importance than those of the Deluge, of the Exodus, or of the building of the Temple. All the nations of Europe and of America reckon their time from the first day of January of a certain julian year which began seven days after the day on which Christ is supposed to have been born. The starting point of this reckoning is called the Christian Era, and the years thus numbered are called the *years of our Lord*, or, in latin, *Anni Domini*, abridged into A.D. Chronologers call 1 *before Christ*, or B.C. the year which ended at the moment when the Christian Era began; 2 B.C. the preceding one, etc.

729. A certain class of scholars regard the Christian Era as founded on an erroneous supposition. They think that Christ was born full four years before what we call the Christian Era, and which they, accordingly, call the *vulgar* Era. Generally speaking when philosophers and the rest of mankind are at variance, it is

ten to one that the philosophers are wrong, and mankind are right. Such is the case with this question about the Christian Era. Christ was born 1858 years before the end of the year 1858: more exactly he was born 1858 julian years before what is called the 25th of December 1858 by the Russians and Greeks, among whom the julian style is still extant.

730. The Gospel of Luke says that in the 15th year of the reign of Tiberius Cesar Jesus began to be about 30 years of age, and he came to be baptized of John. This passage is the foundation of the Christian Era. For, the reign of Tiberius commenced at the death of Augustus, who expired on the 19th of August, julian style, in the 14th year of the Christian Era. This date is well ascertained, among other arguments, by means of an eclipse of the moon recorded by Tacitus. The 15th year of the reign of Tiberius was, consequently, accomplished on the 19th of August of the 29th year of the Christian Era. Christ, however, was baptized only at the end of the same year: so the Evangelist meant to say that the Baptism took place 15 full years and a few months after Tiberius began to reign. Jesus was then exactly 30 years old.

731. True it is that, according to the first two chapters added to the Gospel of Matthew, Herod miscalled the Great appears to have been still living at the birth of Christ, inasmuch as he is reported to have ordered the massacre of the Innocents. Now, according to Joseph Flavius, Herod died three years before the Christian Era; therefore, they say, the Christian era, in so far as it purports to start from the birth of Christ, cannot be correct. My reply is this: either you believe in the infallibility of every word of the Bible in its literal sense, or not. If you do, then be consistent, and do not care for Joseph Flavius, who is irreconcilable either with Matthew, or with Luke. But if you admit the possibility of any accidental inexactitude in some accessory statements of the Bible, then examine and compare the three conflicting statements by the light of a sound criticism, and see which of the three must be rejected. Neither the statement of Luke, nor Joseph's, present the least shadow of improbability: but the story of the massacre of the Innocents bears evident tokens both of internal and of external unlikelihood. It is this one statement that ought to be waved aside, in preference to the two others.

732. Herod the first died three years before the birth of Christ. Luke indeed says, or leads it to be inferred, that John the Baptist, who was only six months older than Christ, was conceived "*in the days of Herod the King of Judea*": but this is Herod Archelaus, or Herod the second, who, after the death of his father, Herod the first, governed Judea ten years, under the *suzerainté* of Augustus. The Innocents story, in the literal sense, is false so far as that one incarnation of Christ is concerned, but it is true of another incarnation of Christ's in a preceding world.

That very man who was in this world Kanso [405], and Amulius, and Herod Antipas (he who beheaded Mars John) and Hudson Lowe the jailer of Mars Napoleon, had also the name of Herod in that ancient world, and did then murder many innocent children in the hope of destroying, among them, the life of the infant Jesus.

CHAPTER XL.

The Ethiopian Calendar.

733. The first unit of time, for mankind, was the natural length of day, from sunrise to sunrise. The next unit was the lunar month. For, Emanuel Adam the first and his wife found it commodious, in that hot climate, to milk their animals, and even to journey, by moonlight, when the moon shone in the heavens soon after the short crepuscle of the torrid zone. Therefore the law, so simple and so well marked, of the variation and succession of her phases engaged Adam's attention.

734. He observed that the period of each of the four lunar phases is neither equal to eight nor to seven days exactly, but that it approaches more nearly seven than eight days. This suggested to him the idea of an arbitrary unit of time, consisting of seven days; a unit which has, ever since, remained in use. He set apart the seventh day of every week for rest and worship. As I adverted [289], Emanuel Ermus gave the names of the planets to the seven days of the week. The last day, or the day of rest, was Friday, and took its name from the planet Venus.

735. How did Saturday come to be regarded as the first instead of the last day of the week as it originally was? By the miracle of Joshue. The battle at Gibeon took place on a Thursday afternoon. The ensuing night was one of full moon, and it exhibited the phenomenon of an *aurora borealis* of an extraordinary brilliancy. The respect of the Hebrews for the seventh day, which began at sunset, would have prevented them from taking advantage of their victory by pursuing the flying enemy; but Vesta Joshue was inspired to cry: "*Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon.*" Joshue had no idea of the Copernican system, and meant to say what the ordinary sense of his words imported; but the Inspiring Influence intimated thereby that neither the sun nor the moon have the diurnal motion of which the rotation of our own earth gives them the appearance. By the light of the full moon and of the aurora borealis the Hebrews were enabled to pursue and slay their enemies till the sun rose again. It was evidently a new day: but the priests took advantage of the circumstances to make the miracle appear more extraordinary than it was. There was no miracle, in the absurd and blasphemous sense that God will break

the laws of nature, which are his own work: but there was a miracle or *divine sign* in the sense of a PROVIDENTIAL COINCIDENCE.

736. The priests endeavoured to make the people believe that the unusual brightness of that night had been caused by the sun veiled by coruscant clouds, and that it had been no night. The people, at first, believed nothing of the sort, their sight and their common sense being even stronger than the authority of the priests on their minds. As, however, the prophetical commandment of Joshue had preceded a luminous phenomenon of a very unusual character, they believed it a miracle; and it became possible to hand down to the future generations the tradition that there had been a single day as long as two ordinary days. Hence the Sabbath, or day of worship and rest, which had previously coincided with Friday, as it still does among the Mahomedans, began from that epoch, for the Hebrews, to coincide with Saturday. The providential object of this change was to draw a stronger line of separation between the monotheistic worship of the Hebrews, and the idolatrous practices of the neighbouring nations. That the shadow went ten degrees backward in the dial of Ahaz, was another providential coincidence. The phenomenon happened naturally by a parhelion, but Isaias was inspired to predict it.

737. Adam the first invented also the most important of all units of time, next to the day, namely the year. In the temperate zone it would have been easy to discover the period of the year by the variations of the temperature and of the weather: Adam discovered it by the periodical swelling of the Nile. Emanuel Orion invented the period of two lunar months, which were considered equal to 59 days, with a view to get rid of the half day which embarrassed the calculations of single lunar months. Emanuel Adam the second invented the *monsoon*, or six months' period, corresponding to the periodical winds of the Indian Ocean. Emanuel Belus invented the period of three months, corresponding to the seasons of the temperate zones. Emanuel Cepheus invented the period of four months, in consequence of his gnomonic observations. The southern corner of the island of Meroe, where the Red branched off from the Blue Nile [311], was about twelve degrees north of the Equator. Now as the Sun has 12 degrees of north declination on April 21, and again on Aug. 21, it happened that a pole erected perpendicularly by Cepheus in that place had no shadow, at noon, on those two days, which are at the interval of 122 days from one another. Cepheus remarked that there was nearly the same interval between the day of the longest meridian shade, (a day which we now call the 21st of December) and each of the two days when his gnomonic pole at noon projected no shadow. Hence he conceived the idea of dividing the year into three equal parts. [718].

CHAPTER XLI.

The Egyptian Calendar.

738. Emanuel Tot, or Totus, knew from the observation of the meridian shades that the true length of the tropic year is greater than 365 days by about six hours; but, to avoid the embarrassment of fractions and intercalations, and to introduce a great unit of time of the greatest uniformity, he created the Egyptian civil year [420], constantly equal to 365 days. These he distributed into twelve equal months of 30 days, and five complementary days at the end. The names of the 12 months were as follows:

THE EGYPTIAN YEAR.

Month	*days*	*sum*	*Month*	*days*	*sum*
1 Tot	30	30	7 Famenoth	30	210
2 Paofi	30	60	8 Farmuti	30	240
3 Athyr	30	90	9 Pachon	30	270
4 Cheac	30	120	10 Pauni	30	300
5 Tibi	30	150	11 Epifi	30	330
6 Mechir	30	180	12 Mesori	30	360
			Complementary days		5
			Sum total		365

739. This was an institution of much importance and utility. Of all possible modes of reckoning time, it would be the most commodious for astronomers. Not so for the agriculturist; for, the Egyptian year lags behind the natural period of the seasons by a whole month in the course of a hundred and twenty years. Such inconvenience, however, was proportionately much less felt in Egypt than it would be in any other country; for the gradual swelling of the Nile, and its periodical overflowing and withdrawing to its bed, were surer rules for the husbandman than precepts founded on any system of artificial calendar.

740. The essential part of the Julian reform of the calendar was adopted by the Egyptians, in the reign of Augustus, not by changing the names and constant length of the months, but by adding a sixth complementary day every fourth year, so that thenceforward the first day of the Egyptian year was constantly the Julian 29th of *August*. The first day of the first corrected Egyptian year was the Julian **29**th of Aug. or **25**th Aug. a. s. of the year **25** B. C. This arrangement is still in use among the Copts. They still call the months with the ancient names, slightly modified in the pronunciation, as *Tot, Baba, Atur*. Our coincidences, however, and calculations, shall relate exclusively to the ancient Egyptian year.

741. When we have once found the correspondence between

a single day of a given Egyptian year with the Julian calendar, it is very easy to reduce any day of that or of any other Egyptian year to the corresponding nominal date according to the Julian system; for the difference between the Egyptian and the Julian system, as to their total lengths, consists only in this that the latter adds one day, every fourth or bissextile year, to the 365 days of the common year. Now we know of a certainty the Julian dates corresponding to several dates given in the Egyptian style. Among others we have two total eclipses of the moon, observed by the Chaldeans at Babylone, and reported by Delius Ptolemy. The first began at four hours and thirty minutes before midnight on the **29**th day of Thoth, or first Egyptian month, of the first year of the reign of Mardocempad, and 27th of the Era of Nabonassar. This important datum is in the sixth chapter of the fourth book of Ptolemee's Almagest. The same eclipse is registered in the tables of Pingré republished in the first volume of the "*Art de vérifier les dates avant J. C.*, on the 19th of March, julian, of the year **721** B. C. The other eclipse happened, according to the same Ptolemee, at the hour of midnight, for the meridian of Babylone, between the 18th and the 19th of Thoth, in the second year of the reign of Mardocempad. According to Pingré it took place on the evening of the 8th of March Julian, **720** B. C. at 10 hours P. M. for the meridian of Paris. From either of these data, the following table can be deduced.

In the Julian years	Tot began on the
720 B. C. 719 B. C. 718 B. C. 717 B. C.	19th of Febr. J. s. or 9th of Febr. a. s.

742. I subjoin two more tables, which will be of great use for the calculation of our isemeries.

Common, Julian and actual, year.

Month	*days*	*sum*	*Month*	*days*	*sum*
January	31	31	July	31	212
February	28	59	August	31	243
March	31	90	September	30	273
April	30	120	October	31	304
May	31	151	November	30	334
June	30	181	December	31	365

In the leap, or bissextile year, which occurs every fourth year, February has 29 days: all the sums, consequently, from

February, inclusive, to the end, are to be augmented by a unit: the final or total sum being then 366. Bissextile years, after Christ, are those the number of which is divisible by 4, as 4. 8....1848. etc. Consequently the bissextile years before Christ are those the number of which, being divided by 4, leaves 1 for a remainder, as 1, 5, 9, etc.

743. **Reduction of the actual to the Julian style.**

From 28 Febr. to 28 Febr.		*Diabasis*	*From 28 Feb. to 28 Feb.*		*Diabasis*
B. C.		*Add*	*B. C.*		*Add*
2401*	2301	24	1201	1101	13
2301	2201	23	1101	1001	12
2201	2101	22	1001	901	11
2101	2001	21	901	801*	10
2001	1901	20	801*	701	10
1901	1801	19	701	601	9
1801	1701	18	601	501	8
1701	1601*	17	501	401*	7
1601*	1501	17	401*	301	7
1501	1401	16	301	201	6
1401	1301	15	201	101	5
1301	1201	14	101	1*	4

What I call the *actual* style agrees exactly with the Gregorian calendar, from 1201 A. D. to 2399 A. D. The difference between the actual and Julian styles arises solely from the circumstance that every fourth year is invariably bissextile in the Julian style, but in the actual style all the *secular* years are common years of 365 days, except the 8th, 16th, 20th, and 24th secular years in a cycle of 2400 years. Our table comprehends such a whole cycle of 24 centuries before the Christian Era. The secular years of 365 days are marked with an asterism. In the whole century from the 28th of February 400 A. D. to the 28th of Febr. 500 A. D. the Diabasis was 0, that is to say the actual was identical with the Julian style. From that epoch downwards the diabasis becomes a *negative* quantity; for instance, in this century, to reduce an actual to a Julian date you are to *subtract* 12 days; consequently you must *add* 12 for the converse operation of reducing a Julian to an actual date.

744. The uses of the four preceding tables will be best understood from the following example. To find what date in the Julian and Egyptian styles answered to the **4**th of JULY **3748** B. C. a. s. which was the day of the death of Emanuel Cepheus. He was then 64 years and 74 days old.

1st. As the diabasis increases or diminishes exactly by 20 in 2400 years, subtract 2400 from 3748. The difference is 1348.

2nd. The diabasis for the century from 1401 B. C. to 1301 B. C. in which 1348 B. C. is comprehended, was 15, [743]: consequently the diabasis for 3748 was 35.

3d. It appears from the table of [742] that the 4th of July is the 181+4, or 185th day of a common year. Now 185+35=220; and you find from the same table that, 220 being equal to 212+8, the day in question was the Julian 8th of **AUG**.

4th. From 3748 subtract 720, which, of the four years in the table of [741] occupies the same place with respect to the bissextile. Divide the difference 3028 by 1460 The remainder of the division being 108, we are sure that Tot had the same Julian beginning 108 years before 720 B. C. as in 3748 B. C.

5th. Divide 108 by 4. The quotient is 27. Add 27 days to the 19th of February [741]. You may easily find from the table [742] that it comes to the 77th day of the common year. Tot, consequently, began on the 77th day of the Julian year 828 B. C. as well as of 3748 B. C.

6th. Having already found that the day in question was the 220th of the Julian year, subtract 77 from 220+1. The difference 144 tells us that the day of the death of Cepheus was the 144th of the Egyptian year.

7th. By a reference to the table of [738] we see at once that the day in question, being the 120+24th of the Egyptian year, was the 24th of TIBI.

745. The reason for dividing by 1460, in the 4th stage of the above computations, is that 1461 Egyptian are exactly equal to 1460 Julian years. Fréret placed the beginning of the first canicular cycle, of 1461 Egyptian years, in the Julian year 2782 B. C. The authors of *L' Art de vérifier les dates* place it on the 20th of July 2785 B. C. The fact is that it happened four years earlier than that, consequently on the Julian 21st of July, 2789 B. C. forasmuch as on that day did the Egyptian calendar first come into use by the institution of Emanuel Tot. Solinus relates that the Egyptians celebrated the birth of the world on the 21st of **JULY**. It is because, after having adopted the Julian correction, they found by calculation that the first day of the ancient Egyptian calendar answered to the 28th of Epifi, according to the new Egyptian calendar, or the Julian 21st of July.

746. On the other hand the system of the ancient Egyptian calendar can be applied by calculation to times when it was not yet, or was no longer in use among living men. It has pleased God to cause some of the most important events in the early history of the world to happen on certain dates which present admirable coincidences according to more than one style of calendar. I will place before you the most important of such dates, beginning with that of the creation of the world. I shall often designate by mere initials the words: *actual style* (a. s.); *Julian* (J.); *Julian style* (J. s.); *Egyptian style* (E. s.). When no other indication is given, the actual style is understood.

CHAPTER LXII.

Dates of events from the Creation to the Deluge.

747. God applied, first, his omnipotent hands to the creation of this individual Cosmos on the **20**th of **APRIL**, a. s. of the year **14,189** before the Christian Era. The diabasis, for that century, having been 122, and the first day of the creation having been the **111**th of the actual year, it must needs have been the **233**d of the Julian year, or the **20**th of August J. s. There are exactly 16,000 actual years from the beginning of the creation to the 49th birth of Emanuel.

748. Both 14,189 B. C. and A. D. 1812 were bissextile years, and in both of them the 20th of April a. s. was the *first of Quintile*, or fifth month according to the solsticial style, which shall afterwards come into use, and begin the civil year on or about the day of the winter solstice; or it was the FIRST of July *Arvalis*, a style which coincides exactly with the solsticial, only giving old names to the new months, and beginning with March. Emanuel *Christ* rose from the dead on the 21st of April of the year **34**, and that day also was the FIRST of the fifth solsticial month, or first of July Arvalis. The Egyptian year began January 11, a. s. or May 12, J. s. of the year 14,189 B. C.; and the first day of the creation was the **11**th of Cheac, or the **101**st day of the Egyptian year. The unit added to the round number 100 appears to hint at the beginning of a new order of things.

749. The holy germs of the human bodies of Emanuel Adam the first and of Emma Eva the first, sent down from Heaven, arrived upon earth **SEPT. 22**. a. s. or OCT. **29**. J. s. of the year 4005 B. C. and both were born on the **29**th of **JUNE** of the year **4004** B. C. This must also be regarded as the virtual day of their marriage, for, being the only human couple on earth, they were in duty bound to one another from the very first moment of their life. As to the Egyptian dates, that of their conception was the **12**th day of the *Sixth* month, that of their birth was the 77th day of the year, or the **17**th of **ATHYR**, E. s.

750. Adam began to impart to Eva his invention of the human language, **AUG. 8**. a. s. or **SEPT. 14**. J. s. of the year 3978 B. C. In the anticipated Egyptian style that day was the **123**d of the year. Adam the first was then **26** years old. He died in his hundredth year, on the first day of the Egyptian year which was Apr. **26**. J. s. and MARCH **20**. a. s. 3904 B. C.

751. Adam the second was conceived **21** MARCH **3400** B. C.=**21 APRIL** J., born **21 DEC.** 3400 a. s.=**21** JAN. **3399** J. An Egyptian year commenced on Dec. 21 of the Julian year 3400 B. C. consequently the birth-day of Adam the SECOND, in the Egyptian style, was the SECOND day of the SECOND month. He died at the age of **66** years and **339** days in the year **3333** B. C. **NOV. 24**. a. s. which was at the same time the Julian

25th of December. It also was the 22nd day of the E. year, Tot having begun DEC. 4. J. s. Note that the day of the foundation of Rome was the 24th of Nov. in the actual, and 4th of Dec. in the Julian style. As to the 25th of Dec. it is very commonly known to be the julian and ecclesiastical anniversary of the birth of Christ.

752. The day of the incarnation of Osiris was the 21st of MARCH a. s. of the year 2889 B. C. the same as the 17th of April, Julian style, and the 6th of the 9th Egyptian month. The day of his birth was the 21st of DEC. 2889, a. s. or 17th of January 2888 B. C. in the julian style, and the *sixth* of the *sixth* Egyptian mouth. According to an important tradition preserved to us by Plutarch, in the book on Osiris and Isis, Osiris, by the treachery of Typhon, entered the ark, in which he was stifled, on the 17th day of ATHYR. By the ordinary canons of a judicious criticism such a tradition, relating to so remote and cloudy an epoch, would be far from being a reliable chronologic datum. By a dispensation, however, of Providence, tradition in this, as in many other cases, was the exponent of truth. Emanuel Osiris, in fact, died in his 77th year, on the 17th of ATHYR, which was the 77th day of the Egyptian year. In the Julian style it was the 11th of October; in the a. s. it was 14 SEPT. 2812 B. C. [743].

753. Emanuel Totus, born 29 JUNE 2809 B. C. and raised to the throne on the 25th of June 2792, ordered that his system of years of 365 days should commence on the day on which, according to his own new manner of reckoning time, he was to enter upon the 21st year of his life, and the fourth year of his reign, namely the Julian 21st of JULY 2789 B. C. or 24th of JUNE in our present style. As a sort of honourable harmony to the useful institution of Emanuel Totus, *Mars* Enoch lived 365 lunar months, called years in the Bible, [721], and the nativity of *Mars* John is annually celebrated by Christians on the 24th of June. *Mars* Napoleon won the battle of the Pyramids, *in Egypt*, on the 21st of July, a. s., 1798 A. D. The first publication of SOULS, which is the first part of Miranda, has taken place on the 21st of July, 1859, by placing copies of it in the public libraries. On the 24th of JUNE 1859 Victor Emanuel King of Piedmont, and Mercury Napoleon, the successor of MARS Napoleon, won the great battle of Solferino. Victor Emanuel, King of Piedmont, is not the living renovation of Christ, but he bears that name, and the ensign of the CROSS on the Italian tricolor, as a standard-bearer of the true EMANUEL.

754. The principal object of the Italian war has been to mark with bright as well as dark colours the year of the publication of Miranda. The preceding year, when it began to be printed, the great comet of Donati shone in the heavens. On the self-same day when the printing of Miranda was began, the 29th of JULY, the laying of the Transatlantic telegraph was accomplished. The

first regular message sent through the electric wires from Europe to America were the words of the Angels in the Gospel announcing the advent of Christ. "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE GOOD WILL TOWARD MEN."

755. The name of Manes marks another great epoch in the history of Egypt [422]. He was born on the **5**th of FEBR. **2648** B. C. The deluge of Noac truly happened in the year 1813 B. C.; according, however, to the marginal notes of the Bible, founded on the literal sense of the word *year* in the Bible, it happened 23**49** B. C., and ended in 23**48**. Emanuel Manes was connected with a smaller deluge caused by a deviation of the Nile. The Egyptian year commenced on May **21**, a. s. both in **2649** and in **2648**; consequently Manes was born on the **21**st day of the 9th Eg. month.

756. The year of the flood of Manes, I mean that of the beneficial deviation of the Nile effected in his time, is **2600** B. C. and the day was the most sacred of all Egyptian anniversaries, namely the **17**th of **ATHYR**, answering to the 25th of July a. s. 2600 B. C.

757. Let us take for an era the first of January, a. s. 2600 B.C. This Egyptian era gives rise to some remarkable coincidences between notorious dates of events in the history of our own times, and the dates, determined by the means of eclipses, of leading events in the early history of Rome. Thus:

Roman Hetairia founded on the **20**th of OCTOBER 1827 E.E.

Battle of Navarino, promoted by the Philhellenic Hetairia, **20**th OCT. 1827 A. D.

Conception of Romulus **29** OCT. 1830 E. E. His birth **29 JULY** 1831 E. E.

French Revolution **29** JULY 1830 A. D. Revolution in the Roman States **5** FEB. 1831.

Foundation of Rome **24 NOV.** 18**48** E. E.

Flight of Pius IX **24 NOV.** 18**48** A. D.

758. Emanuel Oximandias was conceived **FEBR. 24.** a. s. 2289 B. C. which day was also the first of Tot, 500 Egyptian years, exactly, having passed since the beginning of the Egyptian calendar. Born on the **24**th of **NOV. 2289**, he died on the **29**th of **June** a. s. or **22**nd of July, J. s. of the year **2222** B. C. Within the precincts of a celebrated Uuiversity, where the writer learnt and taught, where he even married on the **29**th of **June 1848** [749], and where he lived from that day to the 29th of January 18**49**, there is a public library, one of the largest in Europe, and in the chief reading room the principal window bore in transparent letters the inscription which Osimando put on his library [452]. The geographic position of the same building is well determined through the circumstance that an astronomic observatory makes part of it. As so many other things connected with him are fraught with extraordinary numerical coincidences, so even the numbers expressive of that situation are remarkable.

It may be collected from the astronomic ephemerides of the same observatory for 1817, and from those of 1833, that the latitude of that house, north of the Equator, is **44** degrees, **29** minutes, and 54 seconds. The longitude, east of the meridian of Paris, is **36** minutes, of time, and **4** seconds, or in ten thousandth parts of a day:

0.0250.

Its longitude to the east of the meridian of Ferro, which for long time was regarded as the first meridian, is **29** degrees and **36** minutes, equal to **1776**, or **4** by **444**, minutes of a degree [648]. The difference of time between it and the observatory of the Collegio *Romano* at Rome, is **4** minutes and **29** seconds, or, in hundred-thousandth parts of a day:

0.003113.

Lastly the difference between it and the Church of Saint Paul, in London, is 44 minutes, and **48** seconds of time. The tower of the Observatory, an edifice of imposing dimensions and forms, was commenced in **1712**, and finished in **1725**. The year 1712 was the proleptic centenary of his birth, and not only the centenary, but the millennary of the birth of Oxymandias; for from the 24th of Nov. 2289 B. C. to the 24th of Nov. 1712 A. D. there are, exactly, **4000** years.

759. On the **21**st of **Apr**. a. s. **2212** B. C. being the **17** of **Athyr**, Adam the third was born. The **17**th day of the *third* Egyptian month presented fit associations of ideas for the birth of the *third* Adam, who was the **17**th incarnation of Emanuel. It was Thursday, which was then the sixth day of the week. By comparing the dates it may be easily seen that White Adam was born in the **1792**nd year of Adam the first, and in the **1188**th of Red Adam. Providence caused the French Republic to be proclaimed on the **22**nd of **Sept. 1792**, in order to celebrate by some great event the anniversary of the first incarnation [749] and the memory of the **17**th. The **22**nd of **Sept**. 1853 is the most important day in the 49th life of Emmanuel.

760. The great year **2189** B. C. arrived. It was a millennary year of the beginning of Creation, there being exactly 12,000 actual years from the 20th of April 14,189 B. C. to the 20th of April 2,189 B. C. On the former of those two days the Creation commenced, on the latter it was accomplished [468]. God has even deigned to order that the Bible should contain an intimation both of the date and of the circumstances of the crowning act of Creation. The **20**th verse of the **3**d chapter of Genesis says: "*And Adam called his* WIFE'S *name Eve; because she was the* MOTHER *of all the living.*"

761. From the 20th of April a. s. 2189 B. C., when the Creation was finished, and the propagation of the White race commenced, to the 21st of April a. s. of the **34**th year of Christ, when he rose from the sepulchre, there are exactly **2222** solsticial years. From the 20th of Apr. 2189 B. C. to the 20th

of Apr. **1812** A. D. there are exactly **4000** years, both in the actual and in the solsticial style. This answers to the 4000 years which most chronologers, erroneously yet with some degree of inspiration, placed between the creation of the world, supposing it to have occurred in 4004 B. C., and the birth of Christ, which they imagined to have happened in the 4th year before the Christian Era.

762. The diabasis, for the **22**nd century before Christ being **22**, the 20th of Apr. a. s. 2189 B. C. was the **12**th of *May*, J. s. Tot began on the **12**th of *May* of the Julian year in which the creation commenced. And forasmuch as in the year 2189 Tot commenced on the Julian **22**nd of FEBR. it follows that the accomplishment of the Creation fell on the **21**st day of the Egyptian month ATHYR.

763. It is meet also to inquire which day of the week it was. That year 2189 B. C. being bissextile, let us take another leap year nearer us, say 1856. The diabasis being now minus 12, Saturday the 24th of May, actual style, was the Julian 12th of May. From 12 May 2189 B. C. to 12 May 1856 A. D. there are 4044 Julian years, of which 1011 are bissextile. Divide the sum 5055 by 7; the remainder 1 tells us that the Julian 12th of May or 20th of April a. s. 2189 B. C. came *one* day before Saturday; in short it was FRIDAY. In anticipation of this, Emanuel Ermus gave to that day of the week the name of the planet Venus. [289]. The last act of the Creation had for its object to fecundate and sanctify human love: and it was itself an act of ineffable mercy and LOVE towards us on the part of our blessed CREATOR.

764. The day of the death of Adam the third presents another cluster of beautiful coincidences. He died on Sunday the **29**th of **June** a. s. 2137 B. C. **21**st of **July**, Julian style. This date, in the actual style, is the anniversary of the birth of Adam the first; in the Julian style it alludes to the 49th or last incarnation. As to the Egyptian day, it was the **14**th of Mechir; for during that Julian year, Tot began on the **9**th of **February**.

765. Adam the third lived 27,462 days. Allow 99 lunar months to each octaeteris of 8 Julian years, which are composed of **2922** days. Upon this make a rule of three to find how many lunar months will correspond to 27,462 days. You will see that the fourth term of the proportion is 930 and 4 tenths, neglecting further decimals. Therefore does Genesis give **930** years to Adam, meaning that Adam the third lived 930 lunar months. [721]. However, by that astonishing *enchevêtrement* of coincidences, of which we have seen and shall see many more examples, and which it would have been impossible for human industry to combine, the same biblical number is also allusive to the age of Adam the first. For, the fourth term in that proportion, written in the usual way of decimals, is 930.4; and this combination is calculated to remind us of what I stated [750], that Adam the first died in the year 3,904 B. C.

CHAPTER XLIII.

Chronology of the deluge, and of some more lives of Emmanuel.

766. The isemeries touched upon in the preceding chapter, albeit very little supported by any document foreign to our own volume, can be logically regarded, without a vicious circle, as confirmatory of the Divine authority of Miranda. For, the day of the birth being given, the presumptive day of the conception, too, is exactly determined, or very nearly so, namely at nine months before the birth; and the day and year of an event being assigned in any one style of calendar, its reduction to any other known style, and the interval between it and any other given day, are fully determined. It, is, therefore, remarkable and wonderful that our chronologic coincidences should be so extraordinarily rich and complicated.

767. If God had not concerned himself with them, both in determining the respective lengths of the solar year and of the lunar month, when He created the world, and the arrangement of the different calendars in his providential administration of human affairs, a system of coincidences of such a degree of complexity, and at the same time with such links of mutual connexion, as the system of these our isemeries, not only would have had no existence, but could not even have been devised by human ingenuity. Increase or diminish by only a few minutes the length of the tropic year, or by a few seconds, the mean duration of a lunar revolution; or, leaving the motions of the Earth and of her satellite such as they are, suppose that Totus, or Romulus, or Cesar, or Gregory had fixed the era and the mean beginning of their respective years a single day earlier or later than they did; and all the edifice of coincidences which we have seen in the foregoing and are yet to see in the following chapters, would be altered. Other coincidences would still be possible, but no system so beautiful and admirable as the one before us.

768. The fundamental isemeries to be mentioned in this chapter do also rest chiefly on the general authority of Miranda, but they are corroborated by other divine and human documents, to a greater extent than those of the foregoing chapter.

769. The conception of Emanuel Noac happened in the year 1861 B. C. (721) on the **5**th of MAY, actual style, which was also the Julian **24**th of May, and the **25**th of the Egyptian month of Mechir. He was born in the following year 1860 on the **5**th of FEB. a. s. the same as the J. **24**th of **Feb**. and the **26**th of Athyr. His age was, consequently, **48** years when he went forth from the ark at the beginning of **1812** B. C. (721), but he entered it at the beginning of the preceding year 1813. The day on which the inundation began, (478), the self same day when Noac entered the ark, was the **17**th of **Athyr**, to wit the Egyptian anniversary of the day on which, according to tradition and to a retrograde

application of the calendar of Totus, his predecessor Osiris was treacherously prevailed on by Typhon to enter the ark. (752). Genesis says: "*In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up.*" These words are not to be taken in their crude literal sense. Noac accomplished his 48th year a few days after the flood; and these 48 years converted into lunar months form 594 units. Instead of this the text has given the nearest round number 600. As to the date of the day of the month, it does not belong to a lunar computation, but to the Egyptian calendar, which was then in use in the Egyptian colony of Atlantis: and we must understand that when the flood came, the Egyptian year had advanced from its starting point by *two months and seventeen days.*

770. In the year 1814 B. C. the Egyptian year began on the first of Nov. a. s.; consequently the 17th of Athyr was the 16th of January a. s., or 4th of Febr. J. s. 1813. At the beginning of that dreadful day an eruption, prepared by God at the time of the Creation, broke down the barriers of the Atlantic Ocean. The inundation by the salt waters of the sea, and the rain from the sky, commenced on the same day. After seven days, namely on the Julian 11th of February, which is the Julian anniversary of Washington's birthday, the waters began to submerge the island of Atlantis where was the ark (478). The rain, however, ceased at the end of the 40th day; so says Genesis: namely the last day of the diluvial rain was the **26**th of Cheac, E. s. the **14**th of March, J. s. and the **24**th of **Febr**. a. s. 1813 B. C.

771. "*And the waters prevailed upon the earth an hundred and fifty days; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.*" The true sense is that the ark rested near the south-eastern corner of Asia Minor, 7 months and 17 days from the beginning of the Egyptian year, namely on the 17th of the 8th month, which was, in that bissextile year, the **14**th of June a.s. The book of Genesis likewise says: "*In the tenth month, on the first day of the month, were the tops of the mountains seen.*" The day was, accordingly, the 28th of July, a. s. of that bissextile year, solsticially the same as the **29**th of JULY in common years.

772. At the end of forty days, according to the same authority of Genesis, Noac sent forth a raven, which did not return. Seeing this, on the next day, being the 7th of Sept. solsticially the same as SEPT. **8** in common years, he sent forth a dove, which, having found no rest outside, returned into the ark. "*And he stayed yet other seven days, and again sent forth the dove out of the ark. And the dove came in to him in the evening: and lo, in her mouth was an olive leaf pluck off: so Noah knew that the waters were abated from off the earth.*" The day when this beautiful incident, full of symbolic meaning, came to pass, was the **14**th of **Sept**. a.s. [633].

773. "*And he stayed yet other seven days, and again he sent forth the dove; which returned not again to him any more.*" The day was, obviously, the **21**st of SEPT. "*And in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.*" It means the first day of the ensuing Egyptian year, coinciding through **303** of its days, with the year **1812** B. C. "*And in the second month, on the seven and twentieth day of the month was the earth dried. And God spake unto Noah, saying: go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.*" This commandment and the beginning of its execution took place, according to the above quoted words, on Dec. **26**. a. s. 1813 B. C. which was the 6th day of the solsticial year **1812** B.C. [704], and the **14**th day of the Julian year, also 1812 B. C. or, if we reckon from the Egyptian Era of the flood of Manes, that year, first after the cessation of the great deluge, is expressed by the remarkable number **789**.

774. The date of the solemn sacrifice to the Almighty, of his merciful words, and of the first appearance of the rainbow on the shores of the Mediterranean, is the 23d of Athyr, or the Julian **9**th of **FEBR**. and the **21**st of JANUARY a. s. of the year **1812** B. C. The number 21 is the product of 3 (the number of parallelogram faces in Newton's prism) multiplied by 7, the number of colours which it separates.

775. According to the text of Genesis, Noac lived 950 units of lunar months, which, reduced to true years, form **76** years and nine months. Therefore, having been born on **Feb. 24**. J. s. 1860, he died **NOV. 24**. J. s. 1784 B. C. The Egyptian style offers here to us this coincidence, that in the Julian year of Noac's birth Tot having begun on the **12**th of *November* according to the actual style, it began, in the Julian year of his death, on the **12**th of *November* according to the julian style: and **12** days after that day happened the death of Noac.

776. In the 771st paragraph I have constructed the words of Genesis: "*in the 7th month, on the 17th day*" as if they meant: 7 months AND 17 days; and in a like manner had I constructed the preceding biblical statement: "*in the second month, the 17th day.*" Why, instead of explaining in an analogous manner the following dates, such as: "*In the tenth month on the first day of the month,*" have I interpreted them in the more obvious sense? The reason is that in both cases the interpretation which I have preferred is the true one: and the Divine Inspirer of the Bible gave you a hint that I am right in adopting it, by ringing the change of the tone in the very isemeries of the literal sense; for at first it says the **17**th, and again the **17**th; but where I am to change the system of interpretation, it says: the **1**st day of the **10**th month, and then the **1**st of the **1**st month. The truth is that, seeing the vagueness of oriental languages, the words:

" *in the second month*, the *seventeenth day of the month*, supposing them to be related to the Egyptian year, may either mean the 17th of Paophi, or the 17th of Athyr. Thus you may see from the marginal notes of that very chapter of Genesis, which is the seventh, that two such different locutions as: *after seven days*, or *the seventh day*, can be equally reconciled with the Hebrew text.

777. Now observe that this date of the beginning of the deluge is the very earliest date in Genesis, a book professedly written by an Egyptian; and observe, too, that the earliest date of Egyptian chronology is the **17**th of **Athyr**. Do not mind the question, now, whether this tradition, reported by Plutarch, is fabulous or truthful; the wonder is that it agrees exactly with one of the two senses which the earliest date of the Bible can bear. Suppose you were born on the 17th of March: would you be so foolish as to lay a wager, on even terms, that the first date we shall meet at random in a book will be that of your birth-day, even were I to allow to you the substitution of the 17th of February in lieu of the 17th of March?

778. Emanuel was born for the 49th time on the **20**th of **April 1812** [773], which was the **111**th day of that year. The presumptive and real day of his conception is the **21**st of **July 1811**. Therefore the Creative and Providential Influence, placed an unusual number of notable isemeries in the year **1111** B. C. The first day of the first Egyptian year, and the beginning of the first Sothiac cycle of 1460 Julian years, was the Julian 21st of July 2789 B. C. The primitive Egyptian year began on the same julian day, namely 28 May, both in **1111** B. C. and in 1811 A.D. In the year 1111 B. C. the J. 28th of May was the **15**th of *May* a. s.; in 1811 A. D. it was the **9**th of *June*. In the same year 1111 B. C. the **21**st of **Apr**. a. s. was the **12**th day of the **12**th egyptian month, of the Egyptian year commenced on the 28th of May of the J. year **1112** B. C. The **17**th of **Athyr** was the **12**th of the Julian August. In the year 1811 A. D. the 21st of July a. s. was the **9**th of July in the Julian style, and the **43**d of the Egyptian year. The sybilline number **43** is the square root of 1849. In 1812 the **20**th of **Apr**. a. s. or **8**th of Apr. Julian, was the **17**th of the **11**th Egyptian month.

779. That year 1111 B. C., for which so many striking combinations of dates had been preordained, was illustrated by the **25**th incarnation of Emanuel. Job was conceived in the year **1111** B. C. on the **11**th day of the **11**th Egyptian month, which was Thursday the **21**st of March a. s. His birth was on the **21**st of **DEC**. a. s. 1111 B. C. answering to the **221**st day of the Eg. year, or **11**th of FARMUTI. The solsticial year, which shall at some future time come into general use, resembles the Egyptian system in having all the months of 30 days, but differs from it in constantly commencing on the day called the 21st of Dec. in the actual style, and in placing the five or six complementary days not together, but near the cardinal points of the year.

780. Why did so saintly and patient a personage as Job curse the days of his conception and of his birth? His apparent imprecations were not really such, but prophecies concerning the future solsticial calendar. The day, or, as he calls it, the night of his conception, was the 21st of March a. s. which, being the 21st day of the solsticial year, is not reckoned among the days of the month, but is the first of the complementary days. Therefore did Job say: *As for that night let it not come into the number of the months.* Of his birthday Job says: *Let that day be darkness.* His words, however, referred to that day only inasmuch as it was the day of the winter solstice, it being, for this hemisphere, the shortest day; it is therefore an epoch of comparative darkness: nay, on that day the Sun does not rise above the horizon for any of the lands comprehended within the Arctic circle. Therefore might Job say with a certain propriety of language that light does not *shine* upon the **21**st of December.

781. But what good construction can possibly be put on those words: "*let not God regard it from above*"? This also is a prophecy, and a consoling one for humanity at large. It is allusive to the birth of Christ on the **21**st of Dec. a. s. What? God was not to regard from ABOVE the birth of his own Son? He surely did: but here the great mystery is alluded to of the presence of God himself HERE BELOW. He then chose to concentrate a part, unseparated from the whole, of his Immensity, into the form of a child born of a Virgin at Bethleem.

782. The conception of Emmanuel Pythagoras took place in 620 B. C. on the 16th of Apr. a. s. or APR. **25** J. s. the diabasis, in that century, being 9. The relation of these three square numbers 9, 16, 25, is the origin of his great geometric discovery. A woman, who in two different migrations has been Emanuel's wife, and bears a name which recalls the prophetic notion of Pythagoras about his migratory connexion with Euphorbus, was born on the **16**th of *Apr.* 18**24**, which was Good Friday, or the ecclesiastical anniversary of the death of Christ. The day of the birth of Pythagoras, 16 January 619, was the first of Tot, or of the Egyptian year. He died on the **14**th of **SEPT.** a. s. 555 B. C. which was also the **22**nd of **September** in the Julian, and the **17**th of the ninth month in the Egyptian style; for, the first of January of that year, according to the actual style, was also the first of Tot.

783. The coincidences belonging to the birth of Brutus are still more admirable than those belonging to the birth of Pythagoras; and the reason is that the virtuous sacrifices made by Emanuel Brutus [566] were greater than those made in any other human life, except the sacrifice of the Golgotha. The day of the conception of Brutus was, in the actual style, the **17**th of March, of the year 553 B. C. In the Julian style it was the **25**th of MARCH. He was born Dec. 16, a. s. or Dec. **24**, J. s. According to the calendar of Numo, which was then in use at Rome, the day

of the conception of Brutus was the 23rd of April, that of his birth the **24**th of **FEBR**. of the **200**th year of Rome, February being then the last month of the year. The same year, which was also the second secular year of the foundation of Rome, began, according to the style of Numo, on a day which was then and there, called the first of March, but answered to the **25**th of DEC. 554 B. C. according to the actual style. Christ was born at midnight between the **24**th and the **25**th of DEC. Julian style, the true date, according to the actual style, being the **21**st of DEC. On the other hand Brutus proclaimed the Roman Republic on a day which was called at Rome the **24**th of **Feb**. but answers to the **21**st of **Dec** a. s. And while the day of the birth of Brutus, which was the **24**th of DEC. in the Julian style, was called, by the Romans then living, the 24th of Feb. it so happens that the day which they called the 24th of Dec. was the Julian **24**th of **November**: which nominally recalls the date of the foundation of Rome, **Nov. 24**. a. s. **753** B. C.

784. And now for the coincidences relative to the Egyptian style. The first is that the year of the birth of Brutus had the same beginning both in the Egyptian and in the actual styles. Hence the day of his conception which was the **77**th of the *actual* was also the 77th of the Egyptian year, namely the **17**th of **ATHYR**. That of his birth was the **21**st of the **12**th Egyptian month. And is all this enough? Not yet. Since 553 B. C., in the actual style, was a bissextile year of 366 days, and its first day was the first of an egyptian year of 365 days, it follows that the *last* day of 553 B. C. was the first of a new Egyptian year: so that within the limits of that year 553 B. C., two Egyptian years commenced. This case can happen but once in a cycle of 1460 years: and, lo, it just falls on a centenary year of Rome, and in the same year took place a new incarnation of the Founder both of Egypt and Rome. But, as if the coincidence were not striking enough, the Egyptian year 553 B. C. is the **777**th year of the Sothiac cycle. In other terms, from the first of Tot, which opened the second Sothiac cycle on the Julian **21**st of **JULY** 1**329** B. C. to the beginning of the Egyptian year which commenced on the last day of 553 B. C. there intervened exactly **777** Egyptian years [745].

785. There are human data to determine the day and year of the death of Brutus, of which I shall speak when I come to treat of the calendar of Numo. The date of his birth rests wholly on the authority of Miranda; but, independently of my statements, the intrinsic evidence of the wonderful coincidences belonging to that year 553 should be an intimation to you that God had prepared it for some extraordinary event. That event was the birth of Emanuel Brutus. The same remark can be more or less applied to the other isemeries mentioned in this and in the two preceding chapters.

CHAPTER XLIV.

The Hebrew Year.

786. The incommensurability of the periodic revolutions of the Earth and of the Moon entertains about our planet an ever youthful variety of Cosmic combinations. That incommensurability was desirable for the same reasons that the obliquity of the Ecliptic was preferable to its coincidence with the Equator, and the moderately elliptical to the circular orbits of the planets. Even in your human machinery, if the number of cogs in the pinion has a common divisor with the number of teeth in the larger wheel which it drives, some of them are liable to be worne out before the others: the two numbers had better to be prime to one another. The absence, however, of a ratio easy to be expressed in short and simple numbers, between the lunation and the lengths of the day and of the year, constituted the greatest difficulty for the arrangement of a luni-solar year.

787. The legislator of the Hebrews boldly faced the problem, and discarding the idea of overcoming that part of the difficulty which is really insuperable, found a practical solution worthy of a man of genius, and the best adapted to his especial purpose. Stephen, the Protomartyr of Christianity, was not only right in stating that Moses was learned in all the wisdom of the Egyptians: he might have added with truth that Moses, besides having been the founder of the wisest part of the Egyptian lore in his preceding incarnations, made an important addition to it even in that life. Joseph Flavius has preserved to us a valuable passage from a work of the Alexandrine Apion. "*I have heard of the ancient men of Egypt*, says Apion, *that Moses was of Heliopolis, and that he set up columns instead of gnomons, under which was represented a cavity like that of a boat: and the shadow that fell down from their tops fell upon that cavity, that it might go round about the like course, as the sun itself goes round in the heaven.*" I will briefly explain the nature and the object of the astronomic monument confusedly described by the Alexandrine grammarian.

788. The art of tracing a meridian line was known before Moses. He discovered a new method of determining the day and hour of the solstice, by observing the small differences of the nearly equal meridian shades on two different days, one before and the other after the solstice. In devising the practical realisation of this idea, he expanded it into the scheme of constructing a gigantic system of dials, which should not only tell the hour of the day, but even the day of the solsticial year. In the centre of a vast square area at Heliopolis he erected a cylindric tower surmounted with a cross, on the arms of which 48 brass globes were infixed and symmetrically disposed in four decreasing series. The shadow of the centre of the cross was determined, notwithstanding the vagueness of the penumbra, by the small

shadowy ellipses projected by four at least of those globes. The floor was inlaid with marbles of different colours which marked certain zones, by the inspection of which as the shadow of the centre of the cross fell on them, and of the hour lines drawn across them, the hour of the day, and the approximate position of the sun on the Zodiac, or the corresponding day of the solsticial year, was exactly or nearly known. Each of these coloured zones followed a hyperbolic curve, described by the shadow of the cross, either convex or concave towards the pole as the Sun was on this or on the other side of the Equator. The boat-like curvature of these zones gave occasion to the confused tradition confusedly reported by Apion. The solar field was surrounded with buildings inhabited by the astronomer priests. Four minor towers, rising at the corners of the square, served to measure the time during the first and last hours of the day, by the projection of the shadow of their crosses on the opposite walls. Moses also found an ingenious means of determining and marking the time, during the night, by the observation of the star α Ursae.

789. What Moses learnt at Heliopolis, from the observations of others and from his own, was of considerable use to him for the reform and regulation of the Hebrew calendar. As a general rule the months were to be alternately *full* and *hollow*, that is to say of 30 and of 29 days. Every year was to begin about the vernal equinoxe; every month about the moment of the conjunction of the moon with the sun; every day was to begin at sunset, and end at the next sunset. In every summer, observations of the full moon were made, and in the arrangement of the rest of the year either an ordinary full month was made hollow, or the contrary, if it was necessary to cause the beginning of every month to coincide, as nearly as possible, with the new moon, and its middle with the full moon. The year was adjusted to the course of the sun by the timely addition of an intercalary month: and the intercalation was determined not by any cyclical rule, but by the observation of the summer solstice every year.

790. A meridian shade was marked down about the time answering to the beginning of our month of June: five or six weeks later the shade was daily watched at noon to see when it would first coincide with or overstep the previous mark. The middle between the two days was the summer solstice day. It was even easy to find nearly the very hour of the solstice from the proportional lengths of the intervals between the meridian shade of a day before the solstice, and the two meridian shades, most nearly equal to it, after the solstice. Each of the four cardinal moments of the year, namely the passages of the Sun through the Equator, and his reaching the tropics, was called by the Hebrews a *tekupha*. Moses saw that for his purpose it was desirable to substitute artificial for natural tekuphas. He perceived that the Creator had made it possible for him to form one of those arrangements of which he, Emmanuel, is

especially fond, inasmuch as they are at once simple, beautiful, and easy to remember.

791. He said to the priests: "Every year, by observing the meridian shade, you shall determine which was the day, and, if possible, the hour, of the true summer solstice. This observation shall regulate the civil tekuphas of the following year. The summer tekupha of this year you shall celebrate, at noon of the 365th day after the day of the true summer solstice of the preceding year. The autumn tekupha you shall celebrate 91 days and six hours after the summer tekupha, consequently at the point of sunset; the winter tekupha 91 days and six hours after the autumn tekupha; therefore at the middle of the longest night of the year: lastly the spring tekupha 91 days and six hours after the winter tekupha, consequently at sunrise. If the summer tekupha happens to fall on the **4**th day of the **4**th month, the other tekuphas will fall on the **7**th of the **7**th, on the **10**th of the **10**th, and on the **13**th of the **13**th month, for you shall, at the end of that year, have a thirteenth or intercalary month. You shall have it also if the summer tekupha falls *after* the **4**th day of the **4**th month, but not if the tekupha should fall *before* that day. On the first day of the seventh month of every year you shall proclaim the exact regulation of the whole ensuing year." In consequence of these instructions, supposing the summer solstice or tekupha to fall constantly on the 21st of June, a. s., as it mostly did, the *limits* of the beginning of the Hebrew year were the 11th of March, as the earliest, and the 9th of April, as the latest, in a common year of 365 days, according to our actual style; or the 10th of March, and the 8th of April in bissextile years.

792. **THE HEBREW YEAR.**

Month	*days*	*sum*	*Month*	*days*	*sum*
1st	30	30	7th	30	207
2nd	29	59	8th	29	236
3rd	30	89	9th	30	266
4th	29	118	10th	29	295
5th	30	148	11th	30	325
6th	29	177	12th	29	354

793. The present calendar of the Jews agrees pretty well with the Mosaic calendar, with only a few modifications. They still regard the Passover month as the first of the ecclesiastical year, but they consider the seventh as the first of their civil year. This change from the originary system was occasioned by the custom of proclaiming the regulation of the following months on the first day of the seventh. The ordinary year of 12 months contains 354 days, but it is sometimes made of 353 or 355 days. The first

Ecclesiastical month is called *Nisan*, the seventh is called *Tisri*, the twelfth *Adar*. The intercalary month, called *Veadar*, is interposed seven times, in a cycle of 19 years, between Adar and Nisan. In a series of 38 Almanacks from 1818 to 1855 I have found Veadar 14 times. The full moon falls mostly, though not always, on the 15th of Nisan, or Easter day, reckoned from sunset to sunset. It sometimes falls on the preceding, sometimes on the following day, but, taking an average of the 38 years, the full moon falls pretty nearly at the middle of Easter day. The earliest beginning of the ecclesiastical year, among the 38 years, was the 12th of March 1842; the latest was the 10th of April 1834. But at the time of the last dispersion of the Jews the interval between the spring equinoxe and the summer solstice was longer by nearly two days, than at present. If we should agree to call constantly the vernal equinoxe day the 21st of March, then the two limits of the beginning of the year, fixed by the Mosaic rule of intercalation, according to the memorable analogy of the **4**th day in the **4**th month, **7**th in the **7**th, **10**th in the **10**th, and **13**th in the **13**th, would be respectively called the 12th of March and the 10th of April, in exact accordance with the result of the present Jewish practice. It also appears, from a comparison of those 38 calendars, that the 1st and 15th of Nisan never fall on Monday, Wednesday, or Friday, corresponding, in the week, to the pair numbers 2, 4, 6.

CHAPTER XLV.

Hebrew dates of the Old Testament.

794. I shall now proceed to reduce the dates of the principal events of sacred history from the Jewish to the modern style, and first of those belonging to the Old Testament. The reduction of such dates from the Jewish to the modern style is effected through the tables of eclipses calculated by Pingré and contained in the volumes of *L' Art de vérifier les dates*. The mean length of a lunation may be considered as equal to the symmetric number of **42524** minutes; that is to say **29** days, **12** hours, and **44** minutes, adding 3 seconds if more exactitude is wanted.

795. Such a method, unassisted by inspiration, would be liable to an error of one or two days: for you may err by one day in one sense, taking a *mean* for a *true* new moon, and the Hebrews may have committed the same mistake in the opposite direction. Now the exactitude of a date to the very day, unimportant as it generally is for ordinary chronology, is capital in a question of coincidences. But if by the light of gratuitous faith, or on the strength of the other proofs, you are convinced of the Divine authority of Miranda, then you will believe what she says, simply because she does say it. If, however, you wish to regard these very coincidences, of the Biblical dates, as divine signs of my

mission, then, to avoid committing a vicious circle, you must employ a complicated process of induction, with which men of ordinary capacity and habits, even savans, are very little familiar in our days, but which will be plainer to future men.

796. First, by those coincidences the reality of which is not open to question, such as those of the divisions of the Bible, the dates of modern events, and the position of the planets and stars, you can convince yourselves that God has adopted the rule of subjecting to sybilline coincidences his greatest works, not less than the duties of the greatest human events: if, then, you know that a given great event came to pass on either of two given days, one of which has a sybilline date, and the other has not, analogy will tell you that it probably happened on the sybilline day, not on the other. Next to this you should reflect that the sybilline dates being comparatively few among the 365 days of the year, it is really wonderful that even allowing the limits of one day on each side of a biblical date it should still be possible to reduce them all to sybilline dates; many even of them not only in one, but in two or three different styles of calendar. And that such should be the case as it is, may be surely and logically regarded as a new sign that the doctrines of Miranda are true.

797. We shall begin by reducing to the modern style the Jewish dates of the book of Exodus, concerning the going forth of the Israelites from Egypt. There was a full moon about the middle of May 3 J. s. or **APR. 20** a. s. of the year 1200 B. C. This was the full moon of the first Passover. The first day of the first year of the Hebraic Era began at sunset of Apr. 18, J. s. or 5th of Apr. a. s. and coincided, through its greater part, or from midnight to the next sunset, with Sunday APR. **19** J. s. or Apr. 6 a. s. 1200 B. C. We are thus enabled to understand how about the same time the second crop of wheat, in Egypt, had not yet grown up, but the second crop of the barley began to be in the ear, and was desolated by the scourge of the hail.

798. The **14**th day of that month was Saturday the **19**th of APRIL, actual style. At the fall of that day the Paschal lamb was immolated. The death of Christ, of which the Paschal lamb was a figure, came to pass on the **19**th of APR. a. s. in the 34th year of the Christian Era. On the 15th, which was the day of the full moon, early in the morning, the Hebrews began their march. It was Sunday **APR. 20**. a. s. which is the actual anniversary of the 49th birth of Emmanuel. The manna was first gathered on Wednesday the 16th day of the second Hebrew month, consequently on the **21**st of May. On the 18th day of the 4th month were the ten commandments delivered from the top of Mount Sinai. That memorable day was Monday the **21**st of **July** a. s. **1200** B. C. The Tabernacle was raised up on the first day of the second year, namely on Thursday March **26**, **1199** B. C. a. s. or **8** Apr. J. which is the Julian anniversary of the 49th birth of Emanuel.

799. According to the rules set down by Moses, the 41st Hebraic year ought to have began with the new moon on March 14 a. s. 1660 B. C. the next new moon being three days beyond the required limits. But during the forty years of the wandering through the desert no exact observations of the solstices could be made; so it happened that the year began with Apr. **12** a. s. or the Julian **25**th of APRIL. The book of Joshue says: "*The people came up out of the Jordan on the tenth day of the first month.*" The day, therefore, of the passage of the Jordan, which must be regarded as the entrance of the chosen people into the Promised Land, was Tuesday **Apr. 21**. a.s. which was the proleptic anniversary of the resurrection of Christ, as the first day of the Hebrew year, APR. **25**. J. s. had been its anticipate Julian anniversary.

800. We have it from the third chapter of the second book of Chronicles that Solomon began to build the temple of the Lord in the fourth year of his reign, on the second day of the second month. The year, even according to the marginal notes of the Bible, was 10**12** B. C. which number was purposedly chosen for its connexion with 18**12**. It may be inferred from the tables of Pingré that there was a conjunction of the Sun and Moon on the morning of the Julian 11th of April 1012 B. C. or March 30. a. s. for in that century the diabasis was **12**. The same was the first of Nisan, or first day of the Hebrew year: the *second* day of the *second* month was, consequently, the **30**th of *April* a. s. and the Julian **12**th of MAY, 10**12**. B. C. On that day Solomon lay the first stone of the Temple. On the **30**th of *April* 18**49** Emmanuel took part in the victorious fight of the Romans against the French. In the Julian style the 12th of May is the anniversary of the accomplishment of the Creation [762]. Note also that the Julian **30**th of *April*, in this century, is the **12**th of *May*, actual style. The day of the foundation of the Temple was Saturday, but the law of Moses did not prevent a most religious ceremony, like that, being performed on the Lord's day.

801. The day of the dedication of the Temple was that of the feast of Tabernacles, 15th of the seventh Hebrew month, answering to the **20**th of OCT. J. s. in the year 1004 B. C. The feast lasted from the evening of the **14**th to the morning of the **22**nd of the *seventh* month, on which morning Solomon presided over a solemn assembly of the people previously to dismissing them. These Hebrew dates recall the Sybilline dates **14**th and **22**nd of **SEPT**. The year of the foundation was the **1589**th of the Egyptian Era [757], and the arabic composition of that number recalls this year **1859**. It was, too, the secular year of the birth of Adam the third, [759], as the year of the dedication was the secular year of the birth of Adam the first [749]. It is also remarkable that in the Julian year of the dedication the first day of the Egyptian year was the **19**th of APR. a. s., and that in the Julian year of the foundation the Egyptian year began on the **21**st of **APR**. a. s., the former being the proleptic anniversary of the death, and the latter of the resurrection of Christ.

802. We shall now come to the dates relative to the construction of the second temple, after the return of the Jews from the Babylonian captivity. The third chapter of Esdras says: "*From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple was not yet laid.*" The marginal note marks this event as having happened *about* 536 B. C. I shall here make a remark which is generally applicable to the logical bearing of many of our coincidences. I shewed to you that the English version of the Bible is endowed with a seal of Divine supervision, even as to its apparently accessory numbers. Should we, however, consider the marginal notes as a simple human authority, it is nevertheless certain that by far the greater number of the readers of the Bible have no better authority than that note for knowing the epoch at which the sacrifices began again at Jerusalem: and, therefore, although you could not, on that simple account, be certain that the fact took place exactly in 536 B. C. there must, reasonably, be in your mind a little more probability in favour of that number, than of any other individual number, say for instance 535, or 537. If, then, taking it for granted that the year was really 536, we make out from the date in the text that the event was attended with some of our great isemeries, the coincidence will be truly remarkable, and must strengthen your impression that the *ensemble* of these isemeries is not casual, but from God.

803. Now we find in the tables of Pingré an eclipse of the moon at about midday of Oct. 6. J. s. 536 B. C. There was consequently a new moon in the afternoon of Sept. 21. J. s. or Sept. 13. a. s. This was the new moon about which Tisri, or the seventh Jewish month of that year began: and the day on which the holy sacrifices recommenced was **Sept. 22**. J. s. or **Sept 14**. a. s. You thus see that the day presents a striking isemery not only in one but in two styles. In the following year, marked 535 B. C. in the marginal notes, the foundations of the temple were laid. It was finished *on the third of Adar*, answering to the 12th Mosaic month, *in the sixth year of Darius the king*, that is to say on FEBR. **8**. J. s. **515** B. C.

804. An event of still greater magnitude than the renovation of the material temple was the collection and the publication, by Vesta Esdras, of the holy Scriptures: for, before Esdras, they had not yet a connected form, and, such as they were, they had been practically a sealed book for all but the priests. If you would form a conception of the astonishing power of the Bible, you should consider that so long as the priests kept it to themselves, the Hebrews were continually transgressing its precepts, and on the verge of lapsing into idolatry; the Bible itself is full to the brim of complaints against these their sins: but from the moment that the Bible is published, down to our own days, for a period of more than 2,300 years, they have become attached to the very letter of the Mosaic law, even to a fault, and with a

tenacity of which there is no other example in the whole history of mankind.

805 In the seventh year of Artaxerses emperor of Persia, namely in 457 B. C. "*upon the first day of the first month began Ezra to go up from Babylon; and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.*" In that year there was a small eclipse or rather an apparent contact of the Sun with the moon, upon a day not only remarkable for the association which it presents with the date of one of the three principal incarnations of Emmanuel, but also because it was the very day mentioned on the book of Esdras as the one on which he arrived at Jerusalem. The day of the eclipse is marked in the tables 21st of JULY, Julian style, 457 B. C. The hour of the ecliptical conjunction was a quarter to six, in the afternoon, for Paris, or nearly eight for Jerusalem. There was, consequently, another new moon 118 days, or four lunar months, before, namely on Monday the 25th of MARCH, which is the Julian anniversary of the principal incarnation of Emmanuel; and that was the first day of the first Jewish month, the same on which Esdras set out from Babylon. But the first day of the fifth Jewish month, on which Esdras arrived at Jerusalem, is just four hebrew, or lunar, months after the first day of the first; therefore his arrival at Jerusalem was on the very day of the eclipse, Sunday, JULY 21st. J. s. or JULY 14. a. s. 457 B. C.

806. This journey of Esdras, illustrated by so striking coincidences, marks the beginning of the celebrated 70 weeks, namely the seventy prophetic weeks of Daniel. The going forth of the commandment to restore and to build Jerusalem, fixed by Daniel as the commencement of the 70 weeks, should be understood, materially, of the decree of Artaxerses, of which Esdras was the bearer; in a more recondite and more important sense it means the decree of an Invisible Power for the restoration of the Bible. From the spring of the year 457 B. C. when Esdras departed from Babylon, to the spring of the 34th year of the Christian Era, when Jesus Christ underwent death on the cross, there are 490 full years, namely 70 weeks, each composed of 7 years. The custom of giving the name of week to a cycle of seven years was originary from Egypt, as years of 365 days commence successively with the successive days of the week. Among the Hebrews, by the commandment of Moses, every field had its distinct septennial rotation, in the last year of which it was to remain fallow, the husbandman being exclusively employed in improving the drainage and the general condition of his farm, or in working for other people. The Jubilee of the fiftieth year, after *seven weeks* of years, was another wise institution of Moses. This, not less than the extinction of debts of seven years standing, aimed at checking the inevitable inequality of fortunes, and staying or healing up the cancer of debts and usury.

807. The *man Gabriel* who announced the incarnation of

Christ to the Blessed Virgin, announced his passion to Daniel, by telling him: "*seventy weeks are determined upon thy people to make reconciliation for iniquity: know therefore that from the going forth of the* WORD *to restore Jerusalem, unto the Messiah the Prince, shall be sixty nine weeks: and in the midst of the week he shall cause the sacrifice and the oblation to cease.*" The meaning is that 70 full weeks of years, or 490 years, were to pass from the departure of Esdras to the salutiferous death of Jesus, and that his death was to happen at the middle of the 69th week reckoned from the publication of the Bible by Esdras. For at the death of our Saviour the veil of the temple was rent in twain, and the sacrifices of the Mosaic law ceased to be acceptable, the *New* being substituted for the *Old* dispensation.

808. "*And Ezra the priest*, says Nehemias, *brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.*" The reading and explaining of the sacred volume was continued for several days in succession. The year of this great event is not stated in the text: the marginal note gives it as *circiter*, that is to say nearly, 445. It was 447 B. C. During that Julian year the first of Tisri, or seventh month, was the **29**th of September, or **Sept. 22**, actual style. It was the first day of the publication of the Bible. And the reading was resumed on successive days, till the **24**th day of the month of Tisri, which was also the **26**th of Decaro in the solsticial style, and the Julian **22**nd of Oct. On that day the people, in a solemn covenant, pledged themselves to the keeping and observance of the law. Now from the Julian 22d of Oct. 447 B. C. to the Julian 23rd of Apr. 34 A. D. which was the day of the death of Christ, there are 479 years and 183 days, or 68 weeks and a half of years. Daniel was consequently exact to the very day in prophecying that Jesus was to suffer at the MIDDLE of the **69**th week, meaning weeks of seven years each, to be reckoned from the day of the solemn covenant, on which the publication of the Bible was accomplished.

809. In the year 445 B. C. Nehemias, by the hands of all the people raised the wall of Jerusalem. "*So the wall was finished*, says he, *in the twenty and fifth day of the month Elul, in fifty and two days.*" The work was commenced on the **121**st day of the Jewish year, namely on Friday, **Aug. 8**. J. s. and finished, after **52** days, on Monday the **25**th of the sixth Jewish month, being Sept. **29**. J. s. and **SEPT. 22**. a. s. 445 B. C. namely **444** years and 3 months before the birth of Christ.

810. It remains that I should treat of the coincidences to be found in the leading dates of the lives of Christ, and of Emma Maria. None of the dates belonging to the life of the blessed mother of Jesus can be logically ascertained upon incontestable human data; those, however, of her conception, birth, and death are providentially determined by the Christian calendar, taken in connexion with the Roman catholic tradition, and with the

narratives called the history of Joseph the Carpenter, and the Gospel of the Nativity of Mary; for, notwithstanding that these two compositions are justly called *apocryphal* gospels, their authors shared some degree of Divine inspiration.

811. The Christians celebrate the nativity of Mary on the **8**th of SEPTEMBER, that is to say on the 8th day of the 9th Roman month, because she was born on the **8**th day of the **9**th Jewish month in the 15th year before Christ. In that year we find an eclipse of the sun on the morning of the J. **29**th of March, or **25**th of MARCH a. s. The dates of these very eclipses are notable isemeries, because they had been predetermined, in the plan of creation, with a reference to the future chronology of Emanuel. On the evening of the preceding day began the Jewish year; the lighted and greater part, consequently, of the first of Nisan coinciding with the very day of the eclipsis 25th of March a. s. The 8th day of the 9th month was, therefore, **Nov. 24** a. s. On that day the Virgin Mary was born. That of her conception was nine months before, namely **Febr. 24.** in the year 15 B. C.

812. She departed from human life twelve years after her divine son's resurrection, on the 15th day of the 8th Jewish month in the 46th year of the Christian Era. Therefore is the feast of her Assumption held on the 15th of August, which is the eighth month of the year. Analogy, surely, makes you expect some striking isemery in connexion with the death of the glorious mother of Christ. Nor shall you be disappointed. But, as a refined musical ear craves not only for the melodious succession of single sounds but also for their harmonious union, so, too, we want one and the same date to present striking coincidences in two or more different styles of calendar. Let us first see the coincidences relative to the Jewish calendar. The day was the 15th of the **8**th month, which has **29** days; therefore it was as if symmetrically placed in the midst of the month, with **14** days on each side. It was moreover the **222**nd day of the Jewish year.

813. The tables of Pingré mark for 46 A. D. a solar eclipse on the Julian **22**nd of July, or the 18th of July a. s. at 3 in the morning. Hence we deduce that there had been another new moon on the Julian **26**th or actual **22**nd of March. It was the first day of the Jewish year. Since, then, Emma Maria died on the **222**nd day of that Jewish year, the same day, according to the actual style, was 221 days after the 22nd of March, namely the **29**th of OCT. a. s.

814. The Christians every year celebrate the memory of the incarnation of Christ on the 25th of March, and that of his birth on the 25th of Dec. These were, in fact, the dates, respectively, of those two great events according to the Julian calendar then in use throughout the Roman empire, of which Judea had become a province. The day of the Incarnation and Conception of Christ was MARCH 25 J. s. or **March 21** a. s. of the year immediately

preceding the Christian Era, and marked 1 B. C. The day of his birth, in the Julian style, was DEC. **25**. and in the actual style the **21**st of **Dec**. of the aforesaid year 1 B. C.; but, in the solsticial style, it was the FIRST day of the FIRST month of the FIRST year of the Christian Era, or 1st of PRIMALE, A. D.

815. According to tradition and to truth Emmanuel Christ was born in a grotto near Bethleem at the point of midnight between Friday the **24**th and Saturday the **25**th of Dec. in the Julian, or 20 and 21st in the a. s. For Rome, however, and for all Europe and America, seeing the difference of longitude, the moment of the birth of Christ belonged to the **24**th in the Julian, and to the **20**th of Dec. in the actual style. However, it is advisable to reckon such dates according to the local meridian of the corresponding event.

816. We may be curious to know what days were those of Christ's conception and birth, according to the Jewish calendar. Now since it was destined that I should avail myself of the tables of eclipses to facilitate my reduction of Hebrew dates to the Julian and actual styles, care was taken in the plan of creation that the eclipses that happened in the year of the incarnation and birth of Christ should be attended with some of my own striking isemeries, in order that you might understand that Emmanuel, though appearing among you in the form of a man, is more than a man. We, accordingly, see that in the year 1 before the Christian Era, there was a very small eclipse of the sun on the **25**th of January, J. s. or **21**st of JANUARY a. s. and a partial eclipse of the moon on the evening of the Julian **29**th of DECEMBER, or DEC. **25**, actual style. The first of Nisan, or first day of the Jewish year, was the very day of Christ's incarnation, namely the **25**th of MARCH J. s. or **21** of **March** a. s. The Julian 25th of December was, consequently, the 2**76**th day of the Jewish year. It is thus easy to perceive that Jesus, having been conceived on the **1**st day of the **1**st Hebrew month, was born on the **10**th day of the **10** month; and, notwithstanding that the sacred pregnancy of Mary lasted nine Julian months, the same lapse of time consisted of **9** hebrew months and **9** days.

817. Christ was circumcised on the 8th day after his birth, namely on the Julian 1st of January, which was the beginning of the year for all the Romans then living, and the very beginning of the new Era, according to the Julian style, for future Christians. In the Jewish style it was the **17**th of the 10th month, which, somehow, recalls the **17**th of **Athyr**.

818. In the **12**th year of the age of Christ and of his Era, at Easter time, he disputed with the doctors in the temple. In that year there was a solar eclipse on the **5**th of MAY a. s. and the feast of the Passover fell on the **20**th of **Apr**. a. s.; therefore the three days of the disputation were **20**, **21**, and **22** of April, A.D. **12**. The incident was caused to take place in that year and on those days, principally to recall the dates **21 Apr**. **2212** B. C.

[759], **20 Apr. 1200** B. C. [798], and to foreshadow the future dates **21 Apr. 34** A. D. and **20 Apr. 1812**.

819. Tradition attributes to Jesus, at his death, the age of **33** years. In common parlance, however, when one is said to be so many years old, it is meant that he has lived that whole number of years, and possibly some more months, not amounting to a full year. As the same tradition fixed the birth of Christ at the beginning of the Christian Era, and the Gospels fix his death on the morrow of the Jewish Passover, at the spring time of the year, if we take that tradition as well as the Evangelical report for what they are, namely expounders or channels of Divine revelation, it follows that the death of Christ happened in April of the year **34** of his Era, when he was, in point of fact, **33** years and a few months old.

820. To determine the very day, we have the tables of the moon, by which the time of the Jewish passover is ascertained, within at most one or two days, and the unanimous testimony of the four gospels that he died on Friday, and rose from the dead on Sunday; so we can determine the time of each of the two great events to the very day. We find in A. D. 34 an eclipse of the Sun on the 9th of March, J. s., at 4 of the morning for Paris, or about 6 A. M. for Jerusalem. That eclipse has nothing to do with the extraordinary obscuration which attended the death of Christ, for the moon was then nearly in opposition to the Sun, it being but one day after the Jewish passover. The solar eclipse of the 9th of March shows that there was a mean full moon on Thursday, Apr. **22** J. s. about noon time. That was the full moon of the greatest Hebrew festival of that year. It was the **1234**th passover. Note the sybilline composition of that number, and the progression of its figures: 1, 2, 3, 4. You can at once verify the exactitude of the whole number, considering that there were 1200 passovers before the Christian Era, [797], and 34 from the Christian Era to that day. On the morning of that day, which was also "*the first day of unleavened bread, the disciples came to Jesus, saying unto him: where wilt thou that we prepare for thee to eat the passover?*" On the evening he sat down with the twelve, and instituted the sacrament of the Holy Supper.

821. On the next day, which was Friday, he suffered death on the Cross for the redemption of mankind. It was Apr. 23, J. s., Apr. 19, a. s. and the **29**th of **JUNE** arvalis. Early on the morning of Sunday he rose from the Sepulcre. It was the **21**st of **APRIL** a. s. APR. **25** J. s. and **1**st of Quintile S. s. of A. D. 34. I have already made the remark, [761], that there are exactly **2222** years from the accomplishment of the creation to this day of the glorious ressurrection of Christ. Emmanuel is accustomed to hear the harmony of the heavenly spheres, inaudible to mortal senses, but dependent, like human music, upon numerical proportions. And when, pitying your condition, he descends in a human disguise to this low planet of yours, His Father causes a sublime

music to be played around him by the numerical cycles, within which the dates of the prominent events of his lives, and of the general history of mankind, are confined.

CHAPTER XLVI.

Greek Calendar and Greek dates.

822. The Greeks had a luni-solar calendar. The beginning of the year and the names of the months differed among the different cities of Greece. The calendar of the Athenians, however, is the only one with which it is our interest to make ourselves cognizant through these pages. The first month of the Athenians was called Hecatombaeon, and it began about the summer solstice. Subjoined are the high-sounding names of all the twelve Attic months.

1. *Hecatombaeon;* 2. *Metageitnion;* 3. *Boedromion;* 4. *Pyanepsion;* 5. *Maimacterion;* 6. *Poseidon;* 7. *Gamelion;* 8. *Anthesterion;* 9. *Elaphebolion;* 10. *Munychion;* 11. *Thargelion;* 12. *Scirophorion.*

823. The intercalary month was interpolated between the sixth and the seventh, and was called *the Second Poseidon.* This renders it probable that originally the Attic, not less than the Roman year, began about the winter solstice. We learn from Geminus that the Greeks had formerly a cycle of eight years with three intercalary months. Meton introduced, with general applause, the cycle of nineteen years with seven intercalary months. The first day of the first Metonic cycle was the Julian 16th of July of the year **432** B. C. Callippus improved the Metonian arrangement by a cycle of 76 years, exactly coinciding, in its extremes, with 76 Julian years.

824. The Attic months were divided into three parts called Decades, each being composed of 10 days, except the last part of the hollow months, which contained but nine days. In the first two decades the days were reckoned directly, but in the third decade they were reckoned backwards: for instance the 21st day was called the tenth of the *vanishing*, the 22nd was called the ninth of the vanishing, etc. Instead of making the months of 30 and 29 days alternately, Meton made them all of 30 days as a general rule, but took away one day at regular intervals of 63 or 64 days. The present Greeks use the Julian calendar, with the Julian names of the months, and without the Gregorian correction.

825. I shall reduce to our modern style the few dates which I have found in the history of ancient Greece. The Parian marbles state correctly the day of the taking of Troy to have been the **24**th of Thargelion, which was the eleventh month. As to the year of that event, it was 1184 B. C. agreeably to Dionysius, Apollodorus, and other Greek chronologers. Rome was founded in the **432**nd year after the taking of Troy, on the **24**th of **NOV**. a. s. 753 B. C. The **24**th of Thargelion 1184 B. C.

supposing the month to have commenced with the new moon, answered to the 15th of *May* a. s. The memorable year 1848, which was the 26th secular year of Rome, among its admirable coincidences presented one especially illustrative of the anniversary of the fall of Troy. On the 15th of *May* 1848, three great cities, Paris, Vienna, and Naples, were simultaneously in insurrection. At Naples, a town of Greek origin, as the very name *Neapolis* shows, the want of success of the insurrection caused the fall, on the same day, of the constitutional ministry, presided over by a statesman and *historian* whose name was TROIA.

826. The public games held by all the Greeks at Olympia, every fourth year, were instituted by Emanuel Hercules; but chronologers regard the race won by Chorebus as the first Olympiad, because an accurate catalogue began then to be kept of the conquerors of the games. The French novelist Alexander Dumas, is a migration of Chorebus and of Pharamond king of the Franks. The year of the Olympiad of Chorebus is fully established as 776 B. C. and it is also well known that the day of the principal race was the day of the first full moon after the summer solstice. Now the day of the *true* summer solstice in that year has been determined by accurate calculations as the Julian 1st of July, or JUNE 21 a. s. 776 B. C. There was a new moon on the morning of the 29th of JUNE a. s. and the mean full moon of the same lunation was in the afternoon of the 13th of July. But the Greek day beginning at sunset, as among the Hebrews, the civil day of the full moon was the day which coincided, through its greater part, with the 14th of July a. s. or July 24. J. s. The 14th of JULY a. s. 776 B. C. is therefore the day of the celebrated Era of the Olympiads.

827. In the Egyptian style the same day was the 22nd of TIBI; for in the year 776 B. C. which was the 1825th of the Egyptian Era of Manes, the Egyptian year began on the 23d of Febr. a. s. and ended on the 22nd of FEBR. 775 B. C. Observe that Washington was born on the 22nd of FEBR. a. s. and that the 4th JULY 1776 A. D. is the Era of the American Independence. The Alban year, to which the first Olympiad belongs, was the 76th of the Alban cycle, and that Alban year, having begun on SEPT. 8. 777 B. C. ended on the 26th of Sept. 776 B. C.

828. Emmanuel Plato was born on the 7th of Thargelion of the year 429 B. C. This date rests on a clear and precise text of Athenaeus. According to the table of the Metonian Neomenias, derived from Geminus and Petavius, at the end of the 5th volume of *L' Art de vérifier les dates* A. J. C. the 7th of Thargelion which fell in the Julian year 429 B. C. though belonging to a Metonian year which commenced in 430 B. C. was the 14th of May a. s. 429 B. C. or 21st of May, J. the diabasis being then 7, of which both 14 and 21 are multiples. Plato died 348 B. C., month unknown.

829. The year of the birth of Neptune Demosthenes is not known, much less the day; but he is known to have died in the temple of NEPTUNE on the 10th of Pianepsion **322** B. C. It was the ninth Callippic year, in which Pianepsion began on OCT. **20**. a. s.; the day of his death was, consequently, OCT. **29**.

830. Mars Alexander was born on the night of the 6th of Hecatombaeon in the first year of the 106th Olympiad, namely JULY **21**, J. s. 356 B. C. On the same night the great temple of Diana at Ephesus was burnt by Erostratus. Alexander's death happened in the year 324 B. C. on the last day but one of Thargelion in the sixth year of the Callippic period. According to the table in *L' Art de vérifier les dates* Thargelion, in that year, began on the **25**th of APRIL J. s. and its last day but one was the **22**nd of May J. s. or **15**th of *May* a. s. Mars Cromwell was born on the Julian **15**th of May, or **5**th of MAY a. s. 1599. Mars Napoleon won the battle of the Pyramids on the 21st of July 1798: he died on the **5**th of MAY 18**21** a. s.

831. What makes these coincidences truly remarkable is the fact that they connect together either the greatest events of human history, or events which, though of secondary importance, stand unmistakably apart from others, and form distinct classes or groups. Such men as Plato, Demosthenes, Alexander, surely form a little but chronologically distinct group of men, not only by reason of their towering celebrity, but also that of all the celebrated men of ancient Greece they are almost the only ones the day of whose birth or death is at all known to the men of this generation. So, too, it is evident that among all the battles by which the face of the earth was so often tinged with the blood of her sons, those of the wars of Darius and Xerxes against Greece stand proudly and legitimately forward in a group distinguished from all others. Human bravery never resisted greater odds than on the glorious days of Marathon, of Thermopylæ, of Salamin, of Platæa and Mycale.

832. These are the brightest triumphs ever achieved on the battle-field by the cause of liberty and civilisation against despotism and barbarism. Admiration of the bravery displayed by the Greeks when they fought among themselves must give way to regret and horror both of the cause and the effect of their fraternal feuds: the history of the Hellenes defending their country against the innumerable armies of Persia can only be viewed with unalloyed satisfaction by all the friends of our race. When the lots of the Persian war were distributed by Emmanuel, before sending down the human souls which were to take part in it, the bravest of them crowded around him, and most earnestly besought him that they might be destined to fight in the ranks of the Greeks. The highest aim and ambition of each of them was to become one of the three hundred heroes who were to die with Leonidas at the Thermopylæ.

CHAPTER XLVII.

Battles of Thermopylæ and Arthemisium.

833. In the year 490 before the Christian Era, Greece was invaded by four hundred thousand Persians. They were beaten at Marathon by ten thousand Athenians and scarcely more than one thousand allies. The visible Grecian commander was Vulcan Miltiades [584]. Honour to him and to his eleven thousand warriors; glory to God, their invisible Leader.

834. Ten years later Xerxes invaded Greece with the greatest army on record. In one of his preceding lives he had been Acron killed by Romulus; in his last migration he was Niebuhr. An instinctive dislike of those two periods of history caused Neibuhr to impugn their authenticity, with no less insanity as impulsive motive and inanity in the final result, than when, in the person of Xerxes, he caused the Hellespont to be whipped because it had broken his bridge. The prominent human personage, in the defensive war of Greece against Xerxes, was Neptune Themistocles: the invisible commander of the Greek phalanges and fleets, this time too, was God.

835. Persia, besides conquests of minor value, had annexed to herself other countries which had been celebrated empires in the history of the world: Media, Assyria, Lydia, and Egypt. The greater portion of the countries governed by Xerxes had enjoyed better institutions, under which they had marvellously flourished. Neptune Cyrus, himself, the founder of the Persian empire, was a man of genius; and although the despotism of his successors, for fifty years after his death, had diminished the population of the empire, and, to a still greater extent, their bravery, still the material means in the hands of Xerxes were most formidable; and he would likely have extinguished the freedom of Greece, and with it the hopes of human progress, if the fate of humanity depended on Chance, and not on Divine Providence.

836. An incident told by Herodotus is adapted to give us an idea of the ways of despotism in general, and of the particular importance which Xerxes set on swelling his expeditionary army by all the means in his power. Pythius, a Lydian who was considered as the richest man in the world, next to Xerxes, sumptuously feasted the Emperor and all his army on their march towards the Hellespontus. Xerxes enjoyed and even praised his magnificence. Encouraged by the seeming kindness of the monarch, Pythius begged leave to ask him a favor. Leave being granted, Pythius said: "My lord and master: I have five sons, and it has fallen to the lot of them all to accompany you in the expedition against Hellas. But I beseech you, Sire, in pity to me who have reached these years, release one of my sons from the service; the eldest: that he may be the guardian of my person and my riches. Take the other four with you: and when you

have achieved what you meditate, may you return home." Xerxes responded: "Wretched man! art thou not ashamed to talk of withdrawing from my service any of thy sons, when it should be thy own duty to follow me with thy wife and servants, and when I go myself to this war with my sons? Thy former behaviour induces me not to punish thy present misdemeanour to the full of thy desert, and I will on that account spare thy life and that of four of thy sons. But thou shalt presently see what is to become of the one whom thou presumptuously desirest me to release." The eldest son of Pythius was forthwith looked for, and cleft down the middle. The two halves were deposited, one on the right hand side of the road, the other on the left: and the army started from Sardis by marching between the two parts of the body.

837. The military organisation created by Cyrus had not been forgotten and set aside: it had more recently enabled Cambyses his son, half mad as he was, to make the conquest of Egypt. The preparations for the second expedition against Greece, to avenge the shameful defeat at Marathon, had been going on for ten years in the reigns of Darius and Xerxes. More than two thousand ships were in readiness to convey provisions from the numerous ports of the empire on the southern and eastern shores of the Mediterranean, and all around the circuit of the Black sea. The number of one million of fighting men, attributed to the land army of Xerxes by the united authority of Diodorus Siculus and Justinus, is not far beyond truth. The statement of Herodotus, to the effect that the land army at Doriscus was one million seven hundred thousand, augmented by three hundred thousand Europeans in its march from Doriscus to Thermopylæ, must be rejected: not on account of any intrinsic impossibility of even such a number, but because it is professedly the Persian account. Herodotus explains how the army was made to appear composed of that number of men by a strange method of recension, which would be liable to error everywhere, but which was almost sure to be made subservient to a great and intentional exaggeration of the real force of their respective corps by each chief: for, it is the inevitable fate of despotism to be cheated; and falsehood, corruption, and peculation is the general rule with its agents. The more moderate statement of Diodorus and Justinus was the result of the estimates made of the Persian host by the Greek generals. The number of three millions, mentioned in the inscription at Thermopylæ, comprehends the whole expedition of Xerxes, inclusive of the land army, of the fleet, and of the multitude devoted to the victualling and service of the whole. Herodotus esteems the naval force of Xerxes at 541,000, and supposes the non-combatants, both on land and at sea, namely attendants, drivers of the beasts of burden, slaves, female cooks, even eunuchs and concubines, and the crews of the provision ships, to have been more than the fighting men.

838. Xerxes crossed the strait then called the Hellespont, now

the Dardanelles, where it is only one mile wide between Abydus and Sestus, over two bridges made with ships connected together. The infantry and cavalry passed on the right bridge: the baggage, the provisions, and the beasts of burden on the left. The passage continued uninterrupted, day and night, for a week. When is was accomplished, the Emperor passed all the land and sea forces of his expedition in review at Doriscus. According to Diodorus, the Asiatic portion of the land army numbered over 800,000 men; the European portion about 200,000. Cornelius gives to the horse the fabulous number of 400,000: fabulous if it be understood of only the fighting cavalry, but near the truth if the beasts of burden are taken into account.

839. The Greeks wisely abandoned the project of making the first stand at Thempe in Thessaly, but they decided upon defending the pass of Thermopylæ, through which Xerxes must march to invade the most important part of Greece. The pass of Thermopylæ formed a narrow defile, having on the west a steep branch of the mount Oeta, covered with impassable woods, and on the east the sea, or more properly the long and narrow strait between the mainland and the island of Eubaea, now Negroponte. Leonidas, one of the two Kings of Sparta, was sent to guard Thermopylæ, with three hundred Spartans, one thousand Lacedemonians, or inhabitants of the field country of Sparta, and three thousand more from other parts of Greece. The Hellenic fleet, of which the most important part belonged to the Athenians, under the command of Themistocles, posted itself off Arthemisium, in the straits of Negroponte, with the double view of occupying a position very favourable to the fleet itself, and of protecting the right side and the rear of Leonidas against a disembarkment of the Persian fleet.

840. The narrowness of the pass made it possible for the four thousand three hundred Greeks of Leonidas to confront the enormous army of Xerxes during two successive days. The emperor first sent the Medes to the attack. The numeric inferiority of the Greeks was compensated, partly by the position, partly by the superiority of their bravery and of their military training, by the length of their spears, and the size of their shields. The Medes, having retreated after a long and fierce charge, were succeeded by the Cissians and the Sacæ. These also were partly slaughtered by the Greeks, and the remainder turned to flight. On the second day the resistance of the Greeks was as successful as on the first. In vain did Xerxes send to the charge the choicest of all his troops, a body of ten thousand who were regarded as the bravest and best trained, and who were the most magnificently clad. They were called the Immortals because, on any of them being taken away, another was immediately substituted in his room. The emperor, who was a spectator, from a lofty place at a safe distance, saw the passes strewed by

a continually increasing number of the fallen bodies of his soldiers. The number of the slain, on the part of the Hellenes, was as yet inconsiderable. The monarch is even reported to have leaped three times from his throne, being in fear for his army, or for himself.

841. Small as was the number of the Hellenes, they were divided into squadrons, according to the different cities to which they belonged, and all fought in turn, except the Phocians, who were stationed on the mountain to guard the path. The fighting squadron would generally stand across the passage, in a compact row of many ranks, as a sort of living citadel, the ranks in the rear thrusting their long and formidable lances over the shoulders of their comrades. Now and then, however, to entice the barbarians into advancing along the deadly defile, the Greeks would simulate a sudden panic, and turn their backs on the enemy, as if forsooth they were going to run away in a body: on which, says Herodotus, the barbarians, seeing them retreat, would follow up with shouts and noise; and the Hellenes, when on the point of being overtaken, would turn round and face the barbarians. By so doing they brought down innumerable multitudes of the Persians.

842. But a certain Trachinian, well acquainted with those localities, suggested to Xerxes a steep narrow path, by which the Greeks might be attacked in the rear. The emperor promised a great reward to the man if his suggestion was crowned with success, and immediately sent twenty thousand men with him. But in the mean time a Cuman whose name grateful History has preserved, Tyrastiadas, made his escape by night from the Persian camp, and ran to Leonidas to acquaint him with what was in preparation. A council of war was presently held. Leonidas, wishing to earn immortal renown for himself and his fellow citizens, sent away all the other Greeks, before the retreat was cut off, that they might be preserved to fight with better success for the freedom of their common country. Besides those still surviving of his THREE HUNDRED SPARTANS, there remained with him about two hundred Thespians; in the whole scarcely five hundred men. This heroic band, fully determined to die for the service of their country, begged Leonidas to lead them to a direct onslaught against the Persians. He gave a ready assent, and ordered them to take a hasty morning meal, "*for*, added he with a sublimely mournful jest, *we shall sup with Hades.*" His instructions were now to rush on to the Persian camp, to attempt to get at the emperor and kill him, and by all means to sell their lives as dearly as possible.

843. The Persians were surprised and dismayed at so bold and unheard-of an attempt. Day had not yet dawned. Confusion spread among the barbarian ranks, and amidst the darkness they killed one another, mutually mistaking each other for the enemy. Finally, when the Sun came to shine

upon their deeds, the five hundred heroes fell, one after the other, over great throngs of prostrate barbarians. One Spartan, who had kept aloof from this last engagement by reason of illness, was enabled to bring to Sparta the sad but glorious tale of the end of his comrades. It is added that he fell into temporary disrepute among his countrymen, but that he retrieved his honour by finding an honourable death at the battle of Platæa.

844. On the very three days of the battle of Thermopylæ there was a serious naval fight, in the adjoining straits, between the Grecian and the Persian fleets. Themistocles, as I have said, commanded the Athenian fleet; Eurybiades, who was the commander of the Lacedemonian ships, had also the superior command of all the Hellenic fleet: for although the ships of the Athenians at Arthemisium were more than ten times as many as those of Sparta, and formed about a half of all the Hellenic fleet, the Lacedemonians, with very blameable arrogance and obstinacy, insisted upon having the supreme command; and the Athenians, with a praiseworthy Panhellenic feeling, waived, in favour of their rivals, their legitimate claim to that honour.

845. The naval battle began on the evening of the first day of the land fight, and was interrupted by night, without it being clear which part had fared worse. The elements, however, favoured the Greeks, for, on the same night, many of the Persian ships, while sailing round the island to take the Greeks in the rear, were wrecked. At the same time fifty-three Attic ships came to reinforce the Hellenes. On the third day the Persians began to form their fleet in the shape of a crescent, with the intent of enveloping the Hellenes; the latter bore down upon the enemy, and closed with him. The Persian ships, impeded by their own multitude, and by the narrowness of the space, fell foul of one another. "Still, however," says Herodotus, "several ships and men belonging to the Hellenes were destroyed, but on the side of the barbarians a much greater number still of ships and men perished." After contending in the above manner, both parties withdrew. In this sea fight the Egyptians surpassed in valour the rest of Xerxes' troops: on the side of the Hellenes the Athenians, this day, evinced the greatest valour. But, after the extinction of the defenders of the Thermopylæ on land, Xerxes, unchecked, marched on towards Athens. The Grecian fleet, accordingly, withdrew from Arthemisium, and went to place itself in another narrow and very favourable situation, off Salamis, not far from Athens.

CHAPTER XLVIII.

The Delphic oracle.

846. After having destroyed a great number of secondary towns in his onward march, Xerxes reached Athens, the chief object of

his resentment, and consigned it to the flames. Athens offered no very serious resistance, because the greater number of the citizens, by the advice of Themistocles, had deemed it wise to give up the city itself, and concentrate their exertions on the fleet. If the fleet conquered, all Greece would be safe, and Athens would rise from her ashes, more glorious than before. The determination of the Athenians, however, was influenced by a strange circumstance, connected with the oracle of Delphi, about which I think proper to discourse at some length.

847. A man of genius, Neptune Deucalion, wishing to turn to good account the intense and universal yearning of men for a knowledge of the future, founded a secret society, the special object of which was to support an oracle which, upon being consulted on the most weighty public matters, should deliver the wisest answers, calculated to uphold the interests of Religion, of virtue, and of human welfare. This secret brotherhood established its seat at Delphi; but, as gifts of extraordinary value were made to the oracle by the wealthy persons and sovereigns who came or sent their agents to consult it from all the parts of the world, the institution was so enormously rich that it could afford to keep up an expensive but rapid communication, by couriers and telegraphic signals, with its adepts and dependents in all the principal towns of Asia and Europe. It had a well organised hierarchy, with different degrees, admitted to different portions of the secret, with conventional gripes and pass-words for mutual recognition. Even its lowest and paid agents had a first degree of initiation, and were bound by oath to secrecy; but some of the most intelligent and influential men of each nation were secretly affiliated and bound to the Delphic brotherhood.

848. The chief office of these foreign adepts was to keep the central council at Delphi informed of the general drift of public affairs, and especially to transmit to it reliable intelligence on the individual cases upon which any person was known to be going to interrogate the Delphic oracle. By these means the central Hetairia knew beforehand what was the most suitable response to give, the wisest counsel to offer, and the prediction which, protected by a cloak of vagueness and ambiguity, had the greatest chance of being verified. The formal oracle was not delivered till several days after the question. In the mean time, the sages of the supreme council gathered the necessary information from their correspondents,—who often, upon some pretext or other, had purposely come to Delphi with the inquirers,—and, after mature deliberation, decided by a majority of votes upon the substance of the answer to be given. It was then intrusted to an adept who put it in hexameter verses: and a female adept called the Pythia, solemnly delivered these verses from her tripod. This woman was styled a priestess of Apollo, and her answers were atributed, by the credulous multitude, to that supposed Deity. It is true that the eminent human genius Apollo, whom I call Delius, or

some of the disembodied human spirits in his dependency, by a merciful connivance of God, often inspired the minds of the living men composing the secret council at Delphi, to dictate to the Pythia the wisest and most desirable answer that could really be given in each case, for the advantage of the human race.

849. Of all the religious institutions of the pagan world, the Delphic oracle was the most powerful. It exercised an influence which has no parallel in the history of Europe except the influence of the Roman Pontiffs during the middle ages. Neither Delphi, indeed, nor the Vatican, could have long preserved its power if it had not been, generally, exercised with real and profound wisdom, and if its results, on the whole, had not been favourable to the general interests of mankind. All human institutions, however, are liable to corruption. The Delphic institution, like others, became subservient rather to the cupidity of its inheritors than to the noble objects intended by its founders. When the Athenian Deputies consulted the oracle concerning the expected Persian invasion, the Pythia, whose name was Aristonica, concluded her first answer with these words: "*all is ruined.*" As the deputies, by the advice of a Delphian citizen, insisted upon a better answer before they would leave the sanctuary, the Prophetess said: "*Far seeing Jove gives unto Pallas a wooden wall alone to abide inexpugnable: this shall save you and your children. Await not the invader, but turn your back and withdraw: the time shall be when you, too, will stand against the foe. Godly Salamis, and thou shalt see the sons of women full.*"

850. It was by the secret advice of Themistocles that the oracle, in its purposedly obscure language, suggested Salamis as a favourable position for the Athenian fleet. But what the priests omitted to add, and ought to have added, was this: "Hellenes, rise all. Stand unitedly and fearlessly for your own liberty and safety against the barbarian invader. Do not reckon his numbers: think only of your duty towards Heaven and towards your country." If they had held such language, there would not have been the scandal of the cowardly submission to Xerxes of the Thessalians, of the Thebans, of the Locri, and many others. But those degenerate priests did not find, in their dastardly souls, a single generous cry to encourage their anxious countrymen. Even when the Argives consulted the Pythia, she counselled them not to join the other Greeks. When the Cretans likewise sent deputies to Delphi, and asked of the supposed Deity of the place, whether it would go better with them if they lent assistance to Greece, Aristonica called them fools for so much as having entertained the project. Yet so gigantic was the power of the Delphic institution on men's minds, that the Greeks who leagued themselves against the Persians took an oath that "*such Hellenes as had given themselves up to the Persians without compulsion should pay the tithe of their property to the god at Delphi.*"

851. Even the drift of the answer delivered to the Athenians

would perhaps have sufficed to spread dismay and despair among all who spoke the Hellenic language, had not God decreed the victory of the Hellenes, in spite of lying and selfish prophets. Wherefore, ye, the friends of a just and holy cause, mind not adverse predictions. Laugh bad omens to scorn. God will not forsake you, so long as you stand by him: your triumph may be delayed, but it will come: his terrible wrath will visit those who blasphemously use his holy Name to uphold the cause of falsehood, of tyranny, and wrong.

852. There was a great deal of discussion at Athens, upon the true meaning of the oracle: Themistocles succeeded in having his own interpretation adopted;—"let us take to our fleet: our ships are the only wooden walls which will afford safety to us and to our children." Accordingly, when Xerxes arrived under Athens, he found there only a few citizens, who had fortified the Acropolis with planks. These poor men, who deserve excuse for their simple-mindedness, and praise for their patriotism, fancied that they alone had unravelled the sense of the oracle, and that these planks were the wooden walls which would not be taken. After having overcome their courageous but unsuccessful defence, Xerxes pompously sent the intelligence to Susa, his capital, that he had taken and burnt the most important city of Greece.

853. When, however, their own treasures were in danger, those crafty men of Delphi bestirred themselves to action, though without incurring any personal risk, and with a view of not only saving the treasures of the temple, but of increasing its credit. The road by which the Persians were expected to march to Delphi in order to plunder the temple of Apollo, was overhung by a steep rock belonging to mount Parnassus. The priests caused a number of galleries or artificial caverns to be cut through this rock, and filled them with enormous quantities of gunpowder [528]. At the right moment, when a detachment of Persians were marching up to Delphi, the train was fired. What followed is thus described by Herodotus. "*When the Barbarians had advanced near the temple of Minerva Pronaea, then did thunders from the heaven fall among men; and two crags torn from Parnassus tumbled headlong among them with loud noise, crushing many of their number; while from the temple of Pronaea issued sounds and shouts of war. All these prodigies, happening at one and the same time, scattered terror among the barbarians: and the Delphians, seeing them fly, descended, and slaughtered multitudes. Such as survived of them fled straight into Bœotia. The crags that fell from Parnassus remained untouched down to my time, lying in the precinct of Minerva Pronaea, where they stopped after rolling through the Barbarians.*"

CHAPTER XLIX.

Battles of Salamin, Platœa, and Mycale.

854. As soon as the Greeks of the fleet at Salamin heard the news

of the taking of Athens, they began to think of leaving that narrow passage, and departing for the Peloponnesus. This determination was near being taken by the council of the commanders, and it would have been fatal: for the Grecian ships would have been dispersed, each going to the port of its native town; and, had they even held together, there was no reasonable hope of getting the better of the immense fleet of the Persians in open sea. Themistocles did his best to dissuade them, showing that the safety of Peloponnesus could be better insured by fighting there than off the isthmus. He even attempted to stretch the words of the Delphic oracle into a promise of a Greek victory at Salamis, and added, with true wisdom, that success usually attends those who take counsel from reason, and that the designs of those who do not are not seconded by the Divinity.

855. Notwithstanding these judicious and patriotic remarks the contrary advice prevailed with all the Peloponnesians, whose commanders formed the majority of the naval council. In this serious and terrible plight Themistocles thought that there could be no remedy but in a stratagem which, having succeeded, has earned for him the admiration of the world, but which would have branded him with undeserved infamy as one of the blackest traitors, if it had obtained a different result.

856. He secretly sent Sicinnus, the tutor of his son, to Achaemenes, one of the four commanders of the Persian fleet. Both Sicinnus and Achaemenes were affiliated to the Delphic sodality. Achaemenes immediately introduced Sicinnus to Ariabignes, the chief admiral, who was also brother to himself, as well as to the emperor. Sicinnus said: "I hope the King will make a grateful acknowledgement of the service which, to my risk, I have come to render to him. I am informed by Themistocles that the Hellenes, out of fear, are debating about a retreat. You will loose the finest opportunity in the world, if you delay, and suffer them to escape: for neither do they agree among themselves, nor will they oppose you."

857. While altercations were still going on among the chieftains at Salamis, Aristides, whom fame represents as the most upright citizen of Athens, arrived at Salamis, and informed them that they were already completely surrounded, the enemy having occupied both issues of the strait. Themistocles rejoiced on seeing that his stratagem had promptly obtained the effect which he expected: and, as the report of Aristides was soon fully confirmed, the Hellenes employed the remainder of the night in making themselves ready for the great contest which was to take place on the following day.

858. The whole of the Hellenic fleet at Salamis was 366 vessels. Two hundred of them were Attic ships, a hundred and eighty of which were manned by the Athenians themselves; they had lent the twenty others to the Chalcidians. The Persian ships were above one thousand. Neptune Themistocles made a noble and inspiriting

speech to the Captains, before each went on board his vessel. As soon as the Greeks had taken their position, the Persians began to attack them. Xerxes was a spectator of the battle from a lofty throne erected on the slope of mount Ægaleos.

859. At the beginning of the engagement, Ariabignes, the chief admiral of the Persians, was killed. The Athenians, forcibly using their oars, dashed the strongly armed prows of their galleys against the weak sides of the Persian ships, inferior to the Attic vessels in make and bulk. The result of this able maneuvre was generally the disabling or the foundering of the vessels of the enemy. The Athenians, originally, formed the left wing of the Grecian fleet; but, after having defeated the Phenicians, they went to the right wing, to the assistance of the other Greeks, who did not so well make head against the left wing of the Persians; and, here too, most of the enemy's vessels were run down. The defeat of the Persians was complete, though they displayed, on this day, much more bravery than in the battle of Arthemisium.

860. A queen of Caria, known as Artemisia, yet not to be confounded with the celebrated widow of Mausolus, took part in this battle on the side of the Persians. An incident is related concerning her, which is well suited to give us a graphic notion of the issue of the battle, and of the wisdom with which Themistocles insisted upon its being fought in that place. I shall relate it according to the words of the great historian already often quoted by me, and who was her own fellow townsman and contemporary, Herodotus. At the moment when the forces of the king were thrown into complete confusion, Artemisia's ship was closely pursued by an Attic vessel. As crowds of friendly vessels impeded her escape, she bore down upon a vessel belonging to the king's fleet, on board of which was Damasithynus king of the Calyndians, and sunk it. The commander of the Attic trireme, seeing her attack a vessel belonging to the barbarians, turned out of the wake of her vessel and steered against others. By so acting, Artemisia, on the one hand, escaped perishing; while on the other it likewise so happened, that although she had committed a wicked action, she received in consequence of it great praise at the hands of the foolish monarch who stood contemplating the rout of his naval forces from the slope of Mount Ægaleos. For, it is related that some of the bystanders having said to Xerxes: My lord and master, do you see how gallantly Artemisia fights, and that she has sunk one of the enemies' sail? the Emperor asked, whether that was really the work of Artemisia; when the others declared they knew perfectly the flag of her ship. Then Xerxes exclaimed: *My men have behaved as women, my women as men.*

861. This victory, the most important that was ever won at sea, decided the fate of Xerxes' expedition. In order to hasten his withdrawal, Themistocles resorted to another stratagem. Taking into account the personal cowardice of Xerxes, and the

real danger there was for Greece if a million of enemies continued to remain within her boundaries or near to her shores, he dispatched a secret messenger to the Emperor, to tell him that the captains of the Greek fleet, elated by their victory, intended to sail to the Hellespontus, and break the bridge. Xerxes, afraid lest his retreat should be cut off, ordered the remnants of his fleet to go and guard the bridge: but, dreading a second disaster to the fleet itself, he sounded his chief generals upon the advisability of a retreat. Despots are wont to receive the sort of advice which they most like. Mardonius artfully said: "If you think fit, let us forthwith attempt the conquest of the Peloponnesus: or if you should deem it more proper to return to Persia with the greatest portion of the army, I have another counsel to offer to you: allow me to choose three hundred thousand men: if you leave them with me, it shall be my business with them to deliver Hellas enslaved into your power." Not satisfied with hearing the opinion of his Persian counsellors, he also asked the advice of Artemisia. The event had made Artemisia's opinion the more valuable in the eyes of Xerxes, as she had discountenanced the project of attacking the Grecian fleet at Salamis. The style of her language, as reported by Herodotus, is in good keeping with the circumstances of an eastern princess who speaks to an eastern despot. "It appears to me," she said, "that the counsel of Mardonius should be followed. For, if he succeeds, the glory will be yours, Sire, as the conquest will have been achieved by your subjects, and with your arms: if he should fail, it will be no great matter of sorrow, provided you are safe, and the interests of your house flourish. Mardonius is of little consequence, even if he should suffer a reverse."

862. What induced Artemisia to take part in this discreditable expedition is not clear: but she appears to have been a kind of out-spoken and sensible woman, who cared less for the wordly honour of Xerxes, which was not indeed worth much, than for his personal safety: a thing in which a woman may have taken an interest the more natural, as he is said to have been the handsomest as well as the tallest man in his army. Herodotus shrewdly observes: Xerxes was well pleased with her advice, as Artemisia happened to say just what he was revolving in his own mind; for in my opinion, not even had all men and all women joined to advise him to stay, would he have remained, so terrified was he.

863. Accordingly, he hastened to march to Thracia with the greater part of the land army, leaving, however, to Mardonius, three hundred thousand men of his choicest troops to try the attack of the Isthmus in the next spring. The greater part of his immense army miserably perished in this retreat. The service of the fleet being now disorganised by the defeat at Salamis, so vast a multitude of men must inevitably suffer the horrors of hunger. "Wherever the troops passed," says Herodotus, "they carried off and devoured the crops: if they could not find any crops, they ate up

the grass growing on the ground, the bark and the leaves which they stripped from the trees." The consequence which was to be expected ensued: plague and dysentery (one would think the scourge known under the modern name of Cholera Morbus) made its appearance, and exercised among them horrible ravages. When the remnants of the army arrived at the Hellespont, the bridges had already been destroyed, not by the Greeks, but by the anger of heaven through the natural fury of the elements. A few soldiers, very few indeed if compared to the three millions of men who had been reviewed at Doriscus, recrossed the straits on boats, and escorted Xerxes to Sardis, which place he had left eight months before, with the presumptuous confidence of crushing to death the freedom of Hellas, and effecting the conquest of Europe.

864. It is a rule in this ungenerous world that assistance should be offered in the inverse ratio to that in which it is wanted. The victory of Salamin and the flight of Xerxes gave heart even to such Greek cities as had submitted to him, from fear that resistance should bring down destruction upon them. There was a general meeting of the Greeks on the Isthmus, where they swore to mutual engagements. The first article of their compact was: "*I swear that I will not prefer life to liberty.*"

865. Mardonius, having found that the Grecian troops were marching towards Bœotia, whose principal city, Thebes, he occupied, led his own troops out of Thebes, and encamped them on the river Asopus near the town of Platæa. The two hostile armies soon found themselves in front of one another. The Greek host had now swelled to about a hundred thousand, a number which they never mustered on any other occasion, either before or afterwards. The Persians were three times as many. On the side of the Greeks, the Athenians were commanded by Aristides, the illustrious rival of Themistocles; the Spartans obeyed Pausanias, who had also the general command. The Barbarians took the initiative in the combat by making a charge of cavalry. The Athenians first repelled the attack with the valour that became them; and the engagement having become general, the barbarians were thrust back at all points. Favourable, however, and honourable to the Greeks as was this first combat, it was not yet decisive. The Greeks shifted their encampment to another place, better suited to their numeric inferiority. Their right side was protected by a hill, their left by the river Asopus; so they could only be attacked in front. But here Aristides and Pausanias took, in their turn, the initiative of the fight, and boldly attacked the Persians. Mardonius himself having fallen, his troops turned their back. Hotly pursued by the Greeks, a part of them withdrew to Phocis, and the greater part to their encampment, which was at hand. The entrenchments, however, were soon surmounted: and Pausanias, fearing some treacherous change if he gave quarter to troops so superior in numbers to his own, ordered that none should be taken alive. A horrible massacre

ensued, in which more than a hundred thousand Persians were slain. Thus ended the memorable battle of Platæa.

866. On the self-same day, another scarcely less important battle was won by another party of Greeks in another part of the world, though against the same enemy. After the battle of Salamin the command of the Greek fleet was handed over to the Spartan Leotychidas, and to the Athenian Xantippus. Ambassadors secretly dispatched from Samos went to the island of Delos, where the Hellenic fleet was at anchor, to ask the European Greeks to liberate the Greek cities of Asia from the yoke of the Persians. The leaders gave a ready assent, and at once set sail from Delos. On the other hand, the commanders of the remnant of the Persian fleet, having got scent of the expedition of the Greeks, went to Mycale, a promontory of Ionia in Asia, and seeing they were unable to meet a naval engagement with the Greeks, drew their ships ashore, as was then possible and customary, owing to the smallness of the ships, surrounded them with a deep ditch and a rampart, and summoned from Sardes and other points of the empire as many land soldiers as they could to defend the fleet. Not less than a hundred thousand men were thus gathered within the ramparts.

867. But the Grecian fleet was soon in sight. Those who manned it received the news of the first of the two combats at Platæa. The Persian cavalry had been repelled in the morning, and the news reached the Greeks at Mycale in the evening of the same day. The following day, as they were preparing for the fight, a herald's staff was seen floating on the blue waves of the Mediterranean, coming towards the fleet from the west. On the highly imaginative and deeply religious minds of the Greeks this accident made the sudden, universal, and irresistible impression that it was a sign sent from the heavenly powers. They thought and said: "What good tidings dost that bring to us from the shores of our beloved country? Platæa! Platæa! Our brethren have just obtained a new, a glorious, and, this time, a decisive victory over Mardonius on the banks of the Asopus." Wonderful to say! it was true. Highly encouraged by this favourable omen, the Greeks, who had already disembarked, furiously attacked the ramparts of the Persians, and having effected a victorious entrance, slaughtered the defenders, and consigned to the flames the still numerous ships which were the remnants of the greatest fleet that had or ever has existed in this world.

868. At the end of the same year the Greeks laid siege to Sestus, now one of the Dardanelles, near which had been the European extremity of the boat bridge cast by Xerxes over the Hellespont. Sestus surrendered in the following spring. It was the last possession of the Persians in Europe. Such was the end of the invasion of Greece by Xerxes. The result is due first to God: next to the bravery and virtue of the Hellenic people: then to one city above all other Greek cities;—to Athens: lastly to one

individual man, above any other Athenian or Greek, namely to Neptune Themistocles.

CHAPTER L.

Battle of Hymera.

869. There is yet another memorable battle connected with the war between Persia and Greece; neither is it destitute of a fair share of marvellous circumstances. In the same year as the battle of Salamin, a formidable invasion of Sicily by the Carthaginians took place, in which the Sicilian Greeks were expected to be crushed, as the inhabitants of Greece proper were expected to be crushed by Xerxes. For, the Persian monarch, bent upon utterly destroying the liberty of the Hellenic race, sent ambassadors to the Carthaginians, whose empire was on the borders of his own province of Egypt, and made a compact with them by which it was agreed on both hands that Xerxes should invade Greece, and the Carthaginians should at the same time land in Sicily. We are informed by Diodorus Siculus that the Carthaginians, in furtherance of their engagement, raised a large sum of money, and hired troops in Europe and in Africa, besides recruiting men from Carthage and their own territory.

870. The Carthaginian expedition, which had been in preparation during three years, set sail from Carthage with about two hundred galleys and no fewer than three thousand ships of burden. There was on board an army of three hundred thousand men, composed of Africans, of Phenicians, of Spaniards, Sardinians and Corsicans. The ships carrying the horses and carriages were lost in a storm; but the rest of the fleet effected a landing at Panormus, now Palermo. Having rested there three days, Amilcar marched with his army along the coast to Hymera, the fleet following him at the same time by sailing in a parallel direction. Having arrived at Hymera, Amilcar established two encampments in its vicinity; one being intended to protect the land troops, and the other to shelter the war ships, which were, as usual, to be drawn up to the shore, while the transport ships were to ply about for the victualling of the army.

871. But Gelon, the Sicilian commander, by a bold and cunning stratagem, succeeded in having Amilcar killed and his ships burnt, in his own naval encampment, whilst he was sacrificing to Neptune. The ramparts were soon victoriously scaled by the Sicilians. Then ensued one of those scenes at which humanity shudders. Gelon had previously given order that no invader's life should be spared. In vain did the Africans offer to surrender: their pitiless conquerors continued the atrocious slaughter. Where could the unhappy Carthaginians withdraw or fly for safety? Behind them was the sea: on their left side rose the unfriendly walls of Hymera: on their right their ships were on fire: before

them stood an infuriated conqueror, plunging the point of his spear in their hearts, as mercilessly as the butcher slays a herd of irrational animals.

872. No wonder, then, that the number of killed, in this terrible massacre, is stated to have been one hundred and fifty thousand. Those, however, who succeeded in escaping from the battle field of Hymera fled to the Sicanian mountains, and having reached a place fortified by nature, made a stand against their pursuers: but as the place wanted water, they were compelled to surrender to the Agrigentines, and were made slaves. Another large party of Carthaginians, who being in other parts of the island did not take part in the battle of Hymera, took refuge on board twenty galleys which Amilcar had left at sea for occasional services. They alone, of the whole army, made an attempt to return to their country. But the ships being overloaded with fugitives, and overtaken by a tempest, they were shipwrecked. All on board miserably perished, with the exception of a few who escaped in a small boat, and brought to Carthage the doleful tidings of the result of the expedition.

CHAPTER LI.

Dates of the Persian War.

873. The historical dates of that remarkable group of victories, obtained by the Greeks in behalf of the general cause of liberty and human progress, present some obvious coincidences even in the original style of the Greek calendar, and others still more remarkable when the Greek is reduced to a Julian or an actual date.

874. Plutarch, in an important though incidental passage of the life of Camillus, gives for the dates of the

Battle of Marathon the 6th of BOEDROMION.
„ Salamis the **20**th of BOEDROMION.
„ Platæa the 3d of BOEDROMION.
„ Mycale the 3d of BOEDROMION.

According to Herodotus the battle of Thermopylæ was fought on the same three days as the naval battle of Arthemisium. According to Diodorus the great battle of Hymera, in Sicily, was fought on the last and crowning day of the battle of Thermopylæ, when the Spartans broke into the Persian camp. According to Herodotus and Diodorus and Plutarch, the battle of Platæa was fought on the self-same day as the battle of Mycale.

875. Thus much for the isemeries that are patent in the original Greek accounts. Let us now reduce those dates to the modern style. All the modern chronologers that I have seen give **490** B. C. as the year of the battle of Marathon; **480** B. C. as the year of the battles of Thermopylæ, Arthemisium, Hymera

and Salamis; 479 B. C. as the year of the battles of Platæa and Mycale. Note by the way the relationship of those two numbers 490, 480, with our sybilline numbers **49**, **48**, and that there were 70 weeks of years from the battle of Marathon to the advent of Christ, analogous to the 70 prophetic weeks of Daniel.

876. For the reduction to the modern style of the Greek dates belonging to the Persian war, we are not assisted by the cycles of Meton and Callippus, which had not yet come into practical existence. Comparing together all that we find in Herodotus, Plutarch, Justin, Cornelius Nepos and Strabo concerning the date of the battle of Marathon, we ascertain that the Attic months, at that time, did not accurately correspond with the course of the moon, and that a courier sent from Athens to Sparta to request prompt assistance reached Sparta on the ninth day of the moon. The answer of the Ephori was that a religious law forbade the Lacedemonians to go to battle, in that month, before the full moon. Two thousand Spartans arrived at Athens three days after the full moon, but the Persians had been routed in the mean time. It is, therefore, historically established that the battle took place after the tenth and before the eighteenth day of the moon. It is not historically proved but appears probable enough that the courier Phidippides brought home the answer from Sparta at the close of the eleventh day of the moon; that the long consultations of the generals took up the twelfth day; that the bold and wise counsel of Miltiades having prevailed, the army marched and occupied the favourable position of Marathon, ten miles from Athens, on the thirteenth day; that the Persians arrived there nearly at the same time, and that the battle took place on the ensuing day. The limits of probable error afforded by such a process of reasoning do not embrace a wider interval than three or four days. The fact is that the battle of Marathon was fought on the **14**th day of the moon, being the first of September a. s. and the Julian **8**th of SEPT. **49**0 B. C. though reckoned as the 6th of Boedromion of that Attic year.

877. An important date belonging to the expedition of Xerxes is determined by an eclipse. Xerxes started with the nucleus of his immense army from Susa, his capital, on APR. **19**. J. s. 481 B. C. On that very morning there was an eclipse of the Sun, which bewildered Xerxes, but was construed into a good omen by his Magi. The date is an allusion to the circumstance that the Persian expedition, although a sad event in itself, was to turn to the advantage of human liberty [821].

878. Herodotus says that the battle of Thermopylæ happened at the time of the Olympic games. In that year, **48**0 B.C. there was a lunar eclipse at the very beginning of MARCH **25**. J. s. [814]; the full moon next to the summer solstice was, consequently, 118 days later, **JULY 21**. J. s. The concluding day of the battle of Thermopylæ, the naval battle of Arthemisium, and the battle won by the Sicilians over the invading Carthaginians

at Hymera, happened on the very same day of the full moon and of the Olympic races, namely JULY 21. J. S. or JULY 14. A. S. 480 B. C. The very name of Hymera bears allusion to these admirable isemeries. The crowned conqueror of the Olympic games, on that day, was an Italian named Astylus. Though a Crotonian by birth, he had acquired the citizenship of Syracuse, and was a friend of Hiero, brother of Gelon, who, on the same day, at the head of the Syracusans, won the victory of Hymera. Herodotus, with a confusion of names to which human memory is liable, says that the day of the battle of Hymera was the same as that of Salamis: but Diodorus, who is here the most competent authority on account of being a Sicilian, says truly that the day was the one on which Leonidas made his glorious irruption into the camp of the Persians.

879. As Boedromion mainly answered to our *September*, the Athenian date of the battle of Salamis, 20th of Boedromion, even without our knowing its exact relation to the modern calendar, would be naturally suggestive of the battle of Alma, which was fought on the 20th of SEPTEMBER 1854 A. D. To reduce the Attic date of the battle of Salamis to the modern style, let us reflect that a lunar year of 354 days lags 11 days behind a common, or 12 behind a bissextile Julian year, and that there probably were four intercalaries, alternately full and hollow, in the ten years from 490 to 480 B. C. The fact is that the battle of Salamis was fought on SEPT. 20, A. S. 480 B. C. The battle of Alma was fought *exactly* 2343 Julian years after the battle of Marathon, and 2333 *actual* or solsticial years after that of Salamis. To render the double isemery more striking, the battle of Alma, though mainly a land fight, partook also of the character of a naval contest. On a hill near the coast fifty thousand Russians were entrenched. Twenty five thousand Frenchmen, as many Englishmen and eight thousand Turks were ranged in a long line at the foot of that hill, but separated from it by the small river Alma. The fleets of England, of France, and of Turkey were steaming or sailing near the shore. They began the attack by throwing their long range projectiles against the left wing of the Russians. Then the active and daring Zouaves climbed up the ravines, and the rest of the French army darted forward with their national impetuosity. The red-coated English also advanced, but slowly and unflinchingly, as if to show their death-despising firmness. The Turks were not slack to do their duty. The stream was first tinged with blood, then all crossed over the line, and the two hostile armies fought hand to hand. But the Muscovites, though much braver than the Persians, had, like them, the fate of Humanity against them, and were forced to give way. The battle field remained in the possession of the Allies.

880. Not only did ships take part in the beginning of the battle; but other ships also were concerned in its immediate consequences. The 23rd of September 1854, three days after the

battle of Alma, was the first day of the Jewish year, and the first, too, of the Mahomedan year. It was also the autumn equinox day, and, consequently, would have been the first day of the French year according to the Republican calendar. On the day of that extraordinary coincidence, which, on the average, takes place only once in a cycle of about ten thousand years, the cause of humanity won a new and important, but, happily, a bloodless victory. To prevent the allied fleets from entering the harbour of Sebastopol, the Russians precipitately sunk, at its mouth, no fewer than seven of their war vessels, cannon, stores, and all. These ships formed the greater and better part of the Russian fleet which had annihilated the Russian squadron at Sinope. Mark that the destruction of the Russian fleet was the greatest result of the war. Half of it was sunk on the aforesaid day, in consequence of the battle of Alma, which was fought on the Julian **8**th of SEPT. 1854; the other half was sunk on the **8**th of SEPT. a. s. of the following year. The treaty of Paris has made this bloodless suppression of powerful means of destruction, a lasting result; for, Russia is forbidden to have a fleet in the Black sea.

881. To return to the dates of the Persian war. In the year 479 B. C. next to that of the battle of Salamis, the Attic year, for aught that is historically known, may have had an intercalary or not; and if it had, such intercalary may either have been a full one of 30 days, or a hollow one of 29. Miranda says that there was a full intercalary. In this case, the 20th of Boedromion, in the year 480 B. C. having been the actual 20th of Sept., it follows that the 3d of Boedr. of the ensuing year was the **22**nd of **SEPT**. a. s. 479 B. C. It was the day of the battles of Platæa and Mycale. This is a date associated with modern events even more important than the events and incidents of the late Russian war; yet it is not out of the way to remark that on the **23**d of *September*, the autumn equinox day of 1854, the greater part of the Russian fleet was sunk by the Russians themselves in the port of Sebastopol; and that on the **22**nd of *September* 479 B. C. the Persian fleet was burnt at Mycale.

882. The principal dates, then, of the Persian and Carthaginian wars against the Greeks were as follows.

Event.	*Actual style.*	*Julian style.*	*Year B.C.*
Battle of Marathon	1st *Sept.*	**8** SEPT.	**490**.
Olympic games	**14** **JULY**	**21** **JULY**	**480**.
Battle of Thermopylæ	**14** **JULY**	**21** **JULY**	**480**.
Battle of Arthemisium	**14** **JULY**	**21** **JULY**	**480**.
Battle of Hymera	**14** **JULY**	**21** July	**480**.
Battle of Salamis	**20** SEPT.	27 Sept.	**480**.
Battle of Platæa	**22** **SEPT**.	**29** *Sept.*	**479**.
Battle of Mycale	**22** **SEPT**.	**29** *Sept.*	**479**.

883 The principal dates of the last war of England and

France against Russia, which represented in 1854 A. D. the same cause as Persia in 480 B. C. are these:

Event.	*Actual date.*	*Julian date.*	*Year B.C.*
Meeting of the Allied Fleets	**8** SEPT.		1854.
Landing of the Allies	**14** SEPT.		,,
BATTLE OF ALMA	**20** SEPT.	**8** SEPT.	,,
Sinking of the R. fleet	23 Sept.		,,
Taking of Balaclava	**26** Sept.	**14** SEPT.	,,
Battle of Balaclava	**25** Oct.		,,
Battle of Inkermann	5 Nov.	**24** Oct.	,,
Battle of Tractir	16 Aug.		1855.
TAKING OF SEBASTOPOL	**8** SEPT.		1855.

CHAPTER LII.

A brief refutation of Niebuhr.

884. The rational solution of a very great number of questions, whether concerning what is to be believed, or what is to be done, depends on a balance of conflicting considerations. In complicated questions an isolated individual would be liable to commit very grave mistakes in reckoning up the two separate sums, if he presumptuously disregarded the opinion of all other men. The combined opinion of mankind, is much more likely than that of any single man, to come near to a fair decision of questions of fact, of duty, or of expediency, because the combined judgment of society is the ultimate result of the due weight given not to one or two, but to the whole of the numerous and mutually entangled elements of the question. That result is arrived at principally by taking into consideration the opinion of individual men as to those points of the question on which each of them is especially competent, and furthermore by assuming a sort of average value of their different statements and estimates, in order to neutralise the over-rating by the under-rating errors. The gigantic operation of summing up all these partial estimates, and of subtracting the negative from the positive group, is not indeed carried on by society with any regular method. It is done by instinct rather than under the guidance of scientific principles: yet experience happily proves that in the greater number of cases the final result is tolerably correct.

885. It was an act of boldness verging on insanity, on the part of Niebuhr, to trample under foot the unanimous belief of seventy generations, concerning the authenticity and truthfulness of the early history of Rome. The child of a remote and gloomy climate, with a still gloomier, though otherwise powerful mind,—a man brought up in the shallow philosophy of the eighteenth century after Christ,—the adept of that school of selfishness and falsehood, diplomacy,—he presumed to know the events of early Rome better than Livy, than Cicero, than Plutarch; better than the author of

the marble chronicle still preserved in the Capitol; better than the honest and judicious Dionysius of Halicarnassus, who collected the materials of his history of early Rome in Rome itself, with the conscientious labour of twenty two years, in the age of Cesar and of Augustus. Niebuhr dared, too, implicitly to denounce as fools and liars, the writers of the wisest, the most veracious, and the most virtuous people of ancient or modern times.

886. While attempting, with his Erostratus hand, to level to the ground the beautiful edifice of the early history of Rome, Niebuhr-Niebuhr pretended to set up in its place certain new-fangled dogmas of his own on the origin of Rome, and on her early institutions. Seldom has so glaring an example of inconsistency been exhibited to the world. What revelation has Heaven vouchsafed to you or to your master, gentlemen Niebuhrians, concerning the Pelasgians, the Oscans, or the Aborigines, or concerning the early institutions of Rome? If it be humanly possible to know any thing with regard to such questions, it is only through the historians and monuments of ancient Rome. Now it perfectly stands to reason that, believing as we do the authors of those volumes and of those monuments to have been honest and well informed men, we should give due weight even to what has incidentally fallen from them concerning the origin and the institutions of the early Romans: but it is illogical, on the part of a Niebuhrian, to disbelieve the main part of their direct and positive statements, and build upon their incidental remarks. Niebuhr's arguments are somewhat according to the following specimen. "The ancient *legends* (so he calls the early history of Rome) speak to us of a *certain Romulus* who came from the country of the Latins, of *a certain Cœlius* who came from Tuscany; and of *a certain Numa* who arrived there from the Sabine mountains: now neither Romulus, nor Cœlius, nor Numa, did ever exist: only the legends relative to these names show that a part of the Roman population was Latin, another part was Tuscan, and a third was Sabine.—Why, gentlemen? These *legends*, as you are pleased to christen them, prove that there once were on earth such persons as Romulus, Cœlius, and Numa, or they prove nothing whatever. For if the inventors of these stories were capable of an untruth with regard to the real existence of those personages and of their historical exploits, much more were they apt to lie or to be mistaken as to the accessory circumstance of the places from which they came. What warrant have you that when they speak of Latins, Sabines, and Etrurians, we ought not rather to understand Samnites, Oscans, and Umbrians, or indeed any other nation, or even no nation at all?

887. Some doubts of the authenticity of the history of the first four or five centuries of Rome had been expressed by Perizonius, Gronovius, Pouilly, Nasali, Beaufort, Fergusson: but it is Niebuhr who has established, in our age, the philosophical heresy of regarding that period of history as entirely mythical. For

him the great personages of the primitive history of Rome, Romulus, Numa, Lucretia, Brutus, Publicola, Mutius Scœvola, Cincinnatus, Coriolanus, Virginia, Curtius, are beings as fabulous as the Deities of Olympus. He appears to make only one exception to his rule: he implicitly admits the existence of Tarquin the proud, and he does not even dissemble his sympathy for that nefarious and abominable tyrant, whom he is not ashamed to call a great man. In general the Niebuhrian school tends to deny the reality of whatever is morally beautiful, even in comparatively modern history; say Attilius Regulus, William Tell, Joan of Arc; but a kindred feeling inclines it to admit the reality of what is morally ugly, whether in modern or ancient history.

888. Niebuhr's objections against the authenticity of the early history of Rome may be substantially reduced to three. One of them is that the genuine annals of early Rome were lost in the burning of the city by the Gauls. It would be less unreasonable to contend that the early history of England is a forgery; that Richard, the lion-hearted king, Elizabeth, the proud and able queen, Charles, the beheaded monarch, were fabulous beings, because the annals of England were burnt by the fire which destroyed the greater part of London in 1666. For, in the first place, the whole of Rome was no more destroyed in the 364th year from her foundation, than the totality of London in the fire of 1666. The Capitoline mount, whose perimeter is not less than a mile, was entirely preserved from the destruction consequent on the Gaulish capture. Now the Capitol was not only inhabited by some of the principal families, but the archives, the public annals, the treaties, the laws engraven on tables, were kept there; and, on the approach of the Gauls, the most precious things were conveyed thither from all the other parts of the city. Even if all that existed in the Capitol had perished, it would have been easy to re-establish the Roman history by the copies which existed in the neighbouring towns, especially in the Roman colonies. We have an example and proof of the Roman custom of multiplying the copies of important documents in the fact related by Suetonius, that Vitellius caused not fewer than three thousand inscriptions in brass, which had been consumed in the fire of the Capitol, to be re-engraved through the means of existing copies. What other ancient or modern nation ever evinced such care for the preservation of her records, as here incidentally comes to light, on the part of ancient Rome?

889. And even if all other means of re-establishing the essential part of the early history of Rome had failed, the memory of the living citizens would have sufficed. In our days the multiplicity and variety of literary works, especially of works of fiction, distract our attention from history. Among the ancient Romans the principal mental exercise must have been their national history: first, because, with all the essential conditions of civilization, they had not the puzzling encumbrance and confusion of ideas

which is the lot of our present state of social transformation: secondly, because no human history, whether ancient or modern, was ever half so beautiful and soul-stirring as the history of early Rome: and, thirdly, because to study and know it, was for the Roman citizen both a duty and a reward of his patriotism.

890. One argument employed by Niebuhr to prove that the annals of the Pontiffs were lost in the sack of the city, is so strange that it proves his mind to have been either troubled by some internal disorder, or invisibly acted upon by some frightful external agency which tended continually to drive him into the path of error. He says: "at the time of Cicero, according to Cicero himself, the eclipse which attended the death of Romulus was calculated from another eclipse which happened in the year of Rome 350, and which was related in the *Annales Maximi:* consequently the annals which should have spoken of the other eclipse, had perished." Poor George Niebuhr candidly avows some where, in his familiar letters, that he had neither taste nor capacity even for elementary mathematics: it is, therefore, not astonishing that he did not understand the reason why the knowledge of the precise time of any eclipse can assist the practical astronomer in the determination of any other eclipse: but it is more than strange that neither he nor his followers have perceived that the logical consequence to be drawn from the passage quoted by him is the very reverse of what he wishes to prove. The taking of the city by the Gauls, was in the year 364 of Rome: consequently the eclipse of the year 350 took place fourteen years before that event. Then surely *a part* at least of the annals, of the years before the burning of the city, escaped destruction: and if any part, obviously the whole may possibly, and even probably have escaped.

891. I think it, however, convenient to quote another passage from Cicero, which is in his second book *De Oratore*, in order that we may see what the *Annales Maximi* were. "*In those times,*" says the great Orator, "*history was nothing but the compilation of annals. To preserve the record of the facts which interested the public,* FROM THE FIRST ORIGIN OF ROME, *down to the Pontifex Maximus, Lucius Mucius, the chief of the Pontiffs every year committed to writing the events of the same year, registered them, and exposed them to public view on a table, in order that the people might take notice of them. These are called, even to this day, the Great annals*— ANNALES MAXIMI." Now let us bear in mind that those elected to the honourable office of presiding over the religious ceremonies were the greatest and most esteemed personages of the commonwealth: but is it likely that even the meanest of men would have dared expose to the eyes of the people, upon a solemn monument, a mendacious statement of things which had happened under the eyes of those very people, only a few days or months before?

892. Niebuhr's second objection is to the effect that the Roman chronology is contradictory, and bears tokens of artificial coincidences. As an example of contradiction he says that Ta-

naquilla, to make good the chronology of that period, should have lived more than 105 years. The contradiction lies only in his own blundering way of reckoning time and of reading Livy. All that can be inferred from ancient authorities, concerning the age of Tanaquilla, is that, at the last moment when she figures in history, she must have been *at least seventy years of age.* As a sample of suspicious coincidences, which he inappropriately calls *arithmetical proportions*, he alleges that the flight of Tarquin is placed 240 years after the foundation; 240 being a multiple of 10 and 12. He should not have ignored the fact that the greater number of ancient and modern chronologers put that event, not **240** but **244** years after the foundation. Next to this, 240 is no *impossible* number, any more than 105. A great many of Niebuhr's arguments are just of this force. They are the worst pattern of a bad syllogism. The *major* is false, the *minor* is the same, and the *consequence* is worse than the rest; for not only is it intrinsically as false as the premises, but it is also logically null; that is to say, you might grant him his premises ten times over, and still his intended consequence would by no means follow. There are indeed remarkable coincidences in the chronology of Rome, but they were *unheeded* both by Niebuhr and by the historians themselves. Far from invalidating, such coincidences corroborate the testimony of the chronicles of early Rome.

893. The third Niebuhrian objection against the authenticity of the early history of Rome, and the only one that has awakened any real doubts in the mind of reasonable thinkers, is that it has a poetical and romantic character to a greater degree than authentic history usually has. Niebuhr, in his clumsy and rancorous way of expressing his mysterious hatred with regard to the affairs of early Rome, says that it abounds with impossibilities and absurdities. Now, in the first place, and in a general way, I will remark, that elements of the marvellous, and romantic incidents calculated to dazzle the imagination and strongly interest the sentiments of the human heart, abound in the life of all nations and generations, and in the history of our own days more than in that of almost any preceding age. If a prophet had told our history before hand to our ancestors, it would have appeared to them incredible, or at least more astonishing than theirs appears to us.

894. The poetical and romantic interest, shines out in greater proportion in ancient than in modern history solely because of the comparative scantiness and poverty of the ancient annals. The few historical scraps that have floated down to us from remote ages, are principally those which appeared and were extraordinary even to the eyes of contemporary men: and tradition or written history has preserved them, just because they were of the character most calculated vividly to impress the imagination and memory of those who saw them, and were considered most worthy of being related to others. The concomitant facts and

circumstances which would have explained to us the marvellous part of the story, and given to it a more natural and prosaic appearance, have, long since, sunk into the bottomless sea of oblivion.

895. The fabulous character of the early history of Rome is partly explained by the fact that Providence willed that the history of Rome should be more beautiful and interesting than that of any other city in the world, and partly from the arts of a secret and powerful society of men who busied themselves with giving a miraculous appearance to events which they were instrumental in bringing about.

CHAPTER LIII.

Life of Emanuel Romulus.

896. God destined Rome to become the moral centre of the world in three different capacities. That destiny was summarily expressed in the following mysterious inscription.

MOSICE-URIRI-DEA
DANU-NEATAM-OGIA
UPRA-DOLALNO-MA
CIↃ CIↃ IↃↃ

The last line, read as a numerical indication, means 2600. This number is the key by which to decypher the enigmatic document. Let the 41 letters composing the inscription be reckoned one by one, over and over again, till the number 2600 is reached: then let the reckoning be commenced anew from the next letter, and so on. The result will be the same, reckoning by 17, which is the remainder of 2600 divided by 41. The 41 letters, picked up and disposed in the order in which the number 2600, or 7, successively falls on them, will be found to compose the following nine words:

NORIS-ELEPE-AMA;
DIGONA-DUCTO-DA;
ROMULIA-IANA-RUMA.

the sense of which is: *know, hope, love; fight, lead, give;* thou *army, temple, mother.* The first period, hinted at in the first word of each line, began on the day of the foundation of Rome, which was the 21st of **APRIL** in the Alban style, and the 24th of **NOV.** 753 B. C. in the actual style. The second period, intimated by the second words of each line, began on the 21st of **APR.** a. s. of the year 34 (twice 17) of our Era. It was the day of the resurrection of Christ. The third period commenced *virtually* on the 24th of **NOV.** 1848, on which day Pius IX fled from Rome,

and ceased to be its legitimate Pontif. From the foundation of Rome to that day, there are exactly CIↃ CIↃ IↃ (2,600) years The third period will *actually* begin when Rome becomes the presidential capital of the universal Republic of Christian brotherhood.

897. In order to favour the fulfilment of that great destiny, and for the sake of all future men, much more than of the Romans alone, Emmanuel chose to be the visible founder of Rome. Each of the other eleven Consentes *consented* to play a secondary part around him, incarnate under the name of Romulus. Mars was to be his father: Emma was to be his mother. Mars, consequently, took the form of a handsome young soldier, named Titus Tatius; Emma took that of a beautiful girl, called Rhea Silvia. Her father Numitor, ought to have been the king of Alba, according to the laws of the country, but Herod—Amulius, his younger brother, usurped the sovereign authority.

898. A secret society, of a politico-religious character, was founded at Alba by Neptune Romulius, whom Tacitus calls Denter Romulius. The immediate object of that mysterious brotherhood was to dethrone Amulius, and give Alba a better government under the constitutional royalty of Numitor. The remote but principal object was the foundation of a city, which, in progress of time, should become the capital of the world. The Hetairia had the intention of surrounding the cradle of the future city with marvellous circumstances which should render her history interesting to all men, and persuade them that she was under the especial protection of heaven. The very man who was to lay the material foundations of the city was to be considered as the son of a divine being. With this view they forced Rhea Silvia to become a Vestal. Anta, daughter of Amulius, loved Tatius, and was, therefore, jealous of Silvia, her cousin. By the insinuations of a female tool of the Hetairia, Anta dressed and masked herself as Vesta was usually represented, and entering the room of her father and mother in the dead of night, she lighted a lamp, and commanded Amulius to consecrate Silvia to the service of Vesta; then she blew out the light and went away. Anta, without knowing it, was Vesta herself, being the twelfth avatar of that Consens. She hoped, by this reprehensible trick, to prevent the marriage of her cousin with Tatius, as the vestalship at Alba implied vows of virginity for five years. Amulius was glad to profit by the pretext offered him by this vision, and forced Silvia to become a priestess of Vesta, hoping by these means to deprive his brother of male issue. But fate and love willed it otherwise.

899. Mars Tatius was an adept of the Hetairia. Directed by his secret superior, he went to a certain grotto, consecrated to Mars, on a day of solar eclipse. Emma Silvia was there at the same time to fetch water from a sacred fountain, for the use of the temple of Vesta. The foreknowledge of the eclipses being one of the secrets of the adepts in the ancient world, measures had

been taken that the turn of the royal vestal for going to fetch the sacred waters, should fall on the day and the hour of the sun's obscuration.

900. Tatius and Silvia were married in the presence of two other adepts, that the marriage might be at once legitimate and secret. Romulius, a chief priest of Alba, performed the religious wedding ceremony. He was at the same time the Grand Master, or president, of the secret brotherhood. Exactly nine months afterwards, Silvia gave birth to twins, who received the names of Romus and Remus. Amulius attempted to destroy both Silvia and her children, but all three were saved by the exertions of the secret Hetairia. The Hetairia intended to make the offspring of Silvia instrumental in their secret designs. They consequently spread the rumour that Rhea Silvia had met with Mars in the grotto near the secret fountain, and had, by him, become pregnant with twins. Divine Providence had so disposed that they should speak the truth, though not even the higher adepts of the brotherhood, nor Tatius himself, had any idea that he was really an avatar of Mars. In order to confirm in the minds of the people the notion of the miraculous origin of the twins, the Hetairia contrived to surround their infancy with many circumstances of an extraordinary appearance. The law of Alba condemning a guilty Vestal to be buried alive, Silvia was in reality conveyed to a subterranean cave, whose upper entrance was solemnly closed, and immured in the presence of a mourning multitude: but the subterranean cave communicated with a branch of the catacombs: there Silvia found a member of the secret brotherhood who led her to a place of safety, away from the territory of Alba. That adept was her own loving husband, Mars Tatius.

901. The same law which condemned the Vestal who had broken her vows to be buried alive, also doomed her offspring to be drowned. The two children were put in a water-tight cradle, and floated down the Tyber. This circumstance assimilated the infancy of Emmanuel Romulus to his infancy when he had been Moses. To this fact, also, the first word, *Mosice*, of the undeciphered trilineal inscription makes allusion. By an artful contrivance the cradle was caused to land under a fig-tree, on a spot now enclosed within the precincts of Rome. The place, however, was then frequented only by shepherds and their flocks. But a she-wolf had been tamed by some of the adepts. This animal, at the right moment, was let loose from a thicket on the side of the Palatine hill; and as her breasts were full of milk, and she had been purposely accustomed to suckle other infants, she ran down to where she heard the cries of the twins, and gave them her milk.

902. Some shepherds who were leading their flocks to pasture, saw the wolf caressing the children, and were struck with astonishment. *They believed*, says the good old historian Fabius Pictor, *that it was something divine.* Nor were they entirely mistaken: all these facts came to pass by an especial influence of

divine Providence, though natural human craft was the unconscious instrument. Among those shepherds was the overseer of the king's flocks, a man of humane feelings, whose name was Faustulus. He was an avatar of Vulcan; and, he too, was an adept of the secret Hetairia. On the proposition of some other adept who was present, and with the general approbation of the shepherds, Faustulus took up the two children and carried them to his wife Acca Laurentia. This woman was an avatar of Venera. She behaved towards them in all respects as a mother, and Faustulus as a father.

903. When they were of age for a liberal education, they were sent to Gabii, and there instructed under the tuition of Denter Romulius. Romus and Remus did not, however, discontinue their connexion with the shepherds of the Palatine hill and the neighbourhood. On the contrary, they often put themselves at the head of armed bands of shepherds to chace wild beasts, and also for another and more dangerous kind of hunting, namely, to take part in expeditions against robbers. They also employed part of their time in building, with their own hands, pastoral huts, of which they made gifts to poor families One such hut, entirely constructed by the hands of Romulus, was preserved during many centuries with religious veneration within the precincts of Rome after the city had grown to grandeur and magnificence. When repairs were necessary, they were effected by the priests, who took care to perpetuate, as nearly as possible, the original state. By this conduct, and by their affability, as well as by the marvellous stories connected with their birth, the two lads had acquired an extraordinary popularity among the shepherds. Romus, however, was the greatest favorite. We are even told that he began early, and in advance of his brother, to show the qualities of the great future ruler. Yet, by way of endearment, they continued to call him by the diminutive desinence of *Romulus*, which his original name had undergone since his childhood. Let us incidentally remark that so far from the name of Romulus having been fancifully derived from the name of Rome, as the Nieburian theory would have it, this very form of the word *Romulus* is a token of authenticity.

904. In his eighteenth year Romulus marched from the Palatine hill to Alba at the head of a band of armed shepherds. They assaulted Amulius, and, being favoured by the secret brotherhood of Alba, easily succeded in having Amulius deposed, and Numitor proclaimed in his stead. A more liberal constitution was at the same time promulgated. Silvia embraced her sons, and she was solemnly honoured by a delighted and applauding multitude, in the same place where, seventeen years before, they had witnessed and mourned her supposed capital punishment.

905. The two young brothers obtained a tract of land around the place of their exposure, upon which they might establish an independent colony and found a new city. The majority of the

secret brotherhood wished Remus and Romus to reign unitedly as kings of the commonwealth, in imitation of the kings of Sparta and of the Suffetes of Carthage: the most advanced adepts even had it in view, by this contemplated division of the royal power, to hasten and facilitate the transformation of the government into a republic, with two consuls annually elected. But they were perfectly aware how great was the difficulty of rendering such a new and apparently unnatural form of government, acceptable in Italy. They had therefore recourse to a *ruse*. Since neither of the two brothers could claim the priority of birth as a title of preference, Numitor advised them to consult the flight of birds, and see to whom heaven would by that means send the most favorable sign. Romulus and his party, who were called the *Quinctilii*, posted themselves on the top of the Palatine hill: Remus and his friends, surnamed the *Fabii*, chose as the place for their observations an eminence, a few miles distant, which, by some incident connected with an excursion of Remus, had received the name of Remuria.

906. Some adepts let loose six vultures in the neighborhood of Remuria; others let loose six more vultures in the neighborhood of the Palatine hill. It was expected that the two brothers would thus behold an *equal* omen: but the adepts also imagined that in consequence of the gregarious habits of vultures and of the exposure of some carrion to their telescopic view, the two separate parties of birds would congregate into one flock, and the circumstance was to be construed into a sign that the twins ought unitedly to reign. The effect, however, of the *ruse*, was different from what the high council of the Hetairia had calculated upon. The twelve magnificent birds did, in fact, form a single flock; but this union took place much nearer Romulus than Remus; and even when the Quinctilii and Fabii met, according to previous appointment, at a middle distance from the places of observation, the twelve vultures kept soaring round in a large circle between Romulus and the Palatine, not between Remus and Remuria. Upon arriving at the rendezvous the Fabii boasted of having seen six vultures. What is the use, said the Quintilii, of your having beheld six vultures? We also saw as many at the same time: but we now see twelve on our side. Heaven, therefore, evidently declares for Romulus.

907. This inference was contested; but, as I before said, the popularity of Romulus was much greater than that of Remus, and general opinion explained the omen in favour of Romulus. The solemn decision was left to a regular suffrage; and the majority of votes decided that he should be the sole king of the future city. The name destined to it by the Hetairia was RUMA: the contest between Romus and Remus having now had an issue favourable to the former, the city received the name of ROMA. Ruma, however, was for a long time the secret name of the city among the members of the Hetairia: and Valerius Soranus was put to death, according to the terrible laws of the brotherhood, for having divulged that secret name to uninitiated persons [896, 898].

908. On Romulus devolved the honour of tracing with a brazen plough the line of the rampart. The people, armed with their spades, cheerfully and promptly converted the furrow into a ditch. Romulus gave to this trench the suggestive name of *Mundus;* and, agreably to this prophetic and intentional allusion, picked fruits, and handfulls of earth brought from many different countries, were thrown into the ditch. But Mercury Remus, urged by his cruel fate, and by spite against the new king and the people who had elected him, leaped contemptuously over the ditch. This was a terrible moment for Romulus. On the preceding day he had proposed a law which the people had sanctioned, that to leap over the ditch of the city should be considered a crime to be punished with instant death. What was now Romulus to do? The law had been wisely established with the view of creating in the citizens a sort of religious veneration for the enclosure of Rome, so that they should always be ready to repel any hostile aggression at the peril of their lives. If this first and most flagrant violation of the law and of the sacred boundary of Rome went unpunished, her hopes of future greatness were blasted for ever. Romulus must peremptorily choose between his affection for his brother, and his fidelity to a stern duty. He preferred the latter. The executioner of the culprit was a man named Celer.

909. The party of Remus, however, the Fabii, though a minority, were still powerful: to revenge the death of their chief, they rushed to arms, and a fearful contest ensued. Vulcan Faustulus, in order to quell it, threw himself unarmed into the the thickest of the fight, and was unhappily slain. The civil strife was at length silenced, but not before it had cost a great effusion of blood. To make up the loss, Romulus declared the new territory an asylum and place of safe refuge for all the runaways of the world. He only made two wise and necessary exclusions;—thieves and slaves. With the exception of these two classes, all other sorts of refugees and emigrants, cemented by the strong compact of the Roman laws, were sure to constitute a very useful and valuable element of the new state: and this for two reasons: mixture is favourable to the physical improvement of all animal races; and, with the exception of thieves who are debased by the nature of their vice, and of slaves degraded by their unhappy condition, refugees are generally enterprising and bold characters. Their descendants, therefore, possess the same qualities in a degree above the average level of other men.

910. The new comers were in greater numbers than the slain on the day of the foundation. But refugees are mostly of the male sex, and so there was in early Rome an insufficient number of women. This circumstance afforded a plausible reason for sending round a deputation to the neighbouring states, and asking for marriageable maids. The proposition had, however, something ridiculous in its nature: the young Romans ought to have gone upon such an errand each on his own account. This was very

well understood by Romulus, by the Senate, and by the Hetairia: but they wished the embassy to be unsuccessful; and so it was. The deputies brought back insulting answers, instead of brides.— "Why did you not also open an asylum for young women, as well as for men?" Such was the sneering with which they were generally greeted.

911. Romulus, with the consent of the Senate, solemnly proclaimed public games. We are told by Livy that the desire of seeing the new city, as well as of witnessing a splendid spectacle, caused the neighbouring populations to flock to Rome on the appointed day, in very great throngs. The outline of the Circus Maximus had already been traced in the Murcian valley, between the Palatine and Aventine hills, close to the banks of the Tiber. It was not yet encompassed with the proud marble walls which were afterwards reared in the days of the mighty and wealthy republic: but rows of seats rose one above another on the slope of a mound of earth, which surrounded the vast oblong arena. The spectators were screened from the rays of the summer sun by awnings made with green boughs, and tastefully decorated with flowers. The seats had been divided into many compartments: some were destined for the Romans; others for mixed visitors of unknown provinces: but most of the divisions bore the name of the neighbouring cities for which each was reserved, inscribed in large characters.

912. There were horse and chariot races, athletic performances, boxing, and wrestling, with other exercises. The name of the conqueror in each separate contest, was proclaimed with the sound of trumpets, and with loud and prolonged plaudits from the multitude, and the *bravium* was solemnly adjudged and immediately given to him.

913. The last of the Circensian games performed on that day, was executed by a full half of the Roman legion. The other half was under arms in close vicinity to the circus, ready for any emergency that might require its interference. The half of the legion which exhibited itself in the arena, both cavalry and infantry, was on that day subdivided into two equal parts, one dressed in red, and the other in green. There were seventy five horse and seven hundred and fifty foot soldiers in each section, without including the musicians, centurions, and superior officers.

914. After several sham combats, the green infantry simulated a mistaken maneuvre, which enabled the red to drive them to one end of the arena; and there the green surrendered as if resistance was hopeless. Their arms were carried away, and they were marched as prisoners round the spina, which ran along the middle of the Circus. Suddenly, however, they jumped over the railing which separated the arena from the spectators, as if to escape from their conquerors. The red, after some apparent hesitation, likewise escaladed the railings, sword in hand, as if to overtake their fugitive prisoners. The latter pretended to take

refuge from their pursuit in the pavilions in front of which the names of the cities of Cænina, Crustumium, Antemnæ, and Cures were written. But, at a preconcerted signal given by Romulus, the pretended fugitives seized the young women in their arms, and began to carry them away. Their feigned persecutors, the 750 soldiers dressed in red, helped their green clad comrades, and, with their arms brandished, kept in awe the men who wished to oppose the rape. The indignant protestations of these men were of as little avail as the shrieks of the maidens and their mothers. The whole assembly of strangers broke up in confusion. Trusty persons, however, had been placed in all the pavilions, who earnestly and industriously circulated an assurance that no real harm was intended: that the stolen virgins would be treated with all honour and respect, and that such of the strangers as would be there on the morrow would see another spectacle still more interesting and satisfactory than the games of that day.

915. The women thus seized, happened to be six hundred and eighty three, according to Juba, an ancient author quoted by Plutarch. But Valerius Antias supposes them to have been five hundred and twenty seven; whereas by other historians the number of ravished virgins is stated to have been only thirty. These apparently enormous differences can be easily accounted for.

916. The six hundred and eighty three ravished women were carried to the thirty halls of the curiæ, and there intrusted to the safe and honourable keeping of the Roman ladies for the rest of that day, and the ensuing night. It was soon found, by the women's own statement, that a hundred and fifty six among them were married. They were instantly dismissed. Consequently 527 remained, which is the number given by Valerius Antias. It was intended, however, to release even most of these on the following day, and to detain only thirty, that is to say, one for each curia. Rome wanted to show that she was not afraid to reply by a bold act of defiance, to the contempt with which her embassy had been received: she wanted in reality to elicit a war from that provocation: but she wished to create herself enemies neither irreconcilable nor in too great a number. Therefore the real effect of the forced abduction was limited to the small number of thirty. Moreover Romulus, as well as the Senate and the Hetairia, wished the natural inclination for marriage, among the unmarried Roman youth, to be satisfied only as a reward of their bravery in the ensuing war.

917. Why, then, did they carry off 527 or 783, if they wanted to detain only thirty? For two reasons. First, in order that the incident might make a more striking impression, it being both the Divine design of Providence, and the wish of the Hetairia, to cause things so to pass, that the history of Rome should be the most dramatic and wonderful of all histories. The second reason was that, among so many, they were sure to find at least thirty who would at once possess striking beauty, and be willing to marry under circumstances so extraordinary.

918. On the next morning, thirty young Romans, carefully selected from among the handsomest and noblest, were presented by the ladies to the virgins. Romulus himself was one of the thirty aspirants. He was then only in his twenty second year. He is described as a youth of tall stature and extraordinarily handsome both by Dionysius and Zonaras. According to ancient medals his physiognomy evinces manly firmness, thoughtfulness, melancholy, and genius. His beard is elegantly though naturally curled: his mouth is small: his eyes are large and prominent, and they appear to cast an eagle's glance into the immensity of the future. The young woman who was chosen by Romulus, bore the name of Hersilia. As I have before intimated, Hersilia was an avatar of the eminent human spirit Minerva. [587.]

919. At a later hour, the trumpets called the Romans and the strangers to the Circus. The thirty marriages were there solemnly celebrated, both according to the rites of the country of each bride, and with the Roman rite. Thirty tripods on which fire was burning, and thirty vases full of pure water, stood in the middle. The bridegroom and bride in each case dipped their hands together in the water, then dried them by rapidly passing them through the flames, to show that henceforward all was to be common between them, and that their conjugal love should always be unspotted. The bridegroom put a ring on the bride's finger, and their hands were solemnly joined as a token of their intimate union for life. Human nature would have been essentially different then from what it is at present, if the greater part of the assembled multitude, whether Romans, or foreigners, had not broken into outward expressions of heartfelt delight and satisfaction.

920. In the presence of the strangers, Romulus quitted his bride, stepped to the place of the Senators, who had decorously assisted at the wedding solemnity, and with a loud voice invited them to consider whether, to honour the new brides, the name of one of them should be given to each of the thirty curiæ. The Fathers unanimously assented. Then the decree was brought down to the common people for their sanction. The citizens went in order to the distinct rectangular spaces which had been prepared for this purpose in the vast area of the circus, and ranged themselves along the parallel ropes, according to the division to which they belonged, and the personal opinion which every one of them intended to express. The result was that the King's proposition was unanimously carried out. The strangers admired the majesty of the Roman institutions no less than they had admired the agility and the skilful military evolutions of the Roman youth in the games of the preceding day.

921. And now, among the people of the four cities whose women had been seized, the question arose, on their return home: "how shall we treat this freak of the Romans? Does it

partake of the nature of an honour, or is it an insult offered to us? Shall we bear it goodnaturedly, or revenge it with war?" The latter alternative got the upper hand with the Cæninians, the Antemnates and the Crustumians. The Sabine Curetes remained in suspense. By the intrigues of the Roman Hetairia which had already extended its ramifications far beyond the narrow limits of the new born state, Mars Tatius had been named king of Cures. The Sabines, as well as the Romans in general, were ignorant that he was the father of Romulus: but Tatius, knew it, and wanted to wage an apparent rather than a real war against Rome.

922. Acron was the King of the Cæninians. Xerxes and the negative historian Niebuhr were two of his migrations. He commenced the war by invading the Roman territory, with separate detachments, and laying it waste, according to the system of warfare which prevailed at that time. But he had to deal with an enemy the genius of whose leader was indeed far ahead of the military notions of his age. Romulus quickly got his legion under arms, and falling upon one of those plundering detachments of the Cæninians, cut it to pieces. Immediately after this success, Romulus ordered the first practical application to be made of his profoundly conceived system of encampment, and within its square enclosure the little Roman army passed the first night of its first campaign.

923. On the next day the whole army of the Cæninians, led by their King Acron, were in sight of the Roman camp. Acron sent a personal challenge to Romulus, who joyfully accepted it. It was arranged that the two armies should not come to general fight, until they had seen the issue of the duel between the two commanders. The Romans went forth from the gate of their camp called *Decumana*, and ranged themselves in battle order, at a little distance from the Cæninians. The two kings advanced to the middle of the intermediate space, and stopped a few paces distant from each other. Plutarch says that they fixedly looked at one another for some time. Look at them too with your mind's eye, my readers: for on the issue of that duel and of that battle, a very great and fearful part of the destinies of mankind depended. Acron is described to us as a man personally courageous and valiant; but the youth, the agility, the great height of Romulus, the fencing exercises to which he had accustomed himself, and, above all, his fate, that is to say, the will of Providence, gave him an irresistible advantage. Silent and anxious expectation reigned throughout both armies. On a sudden, Romulus broke that silence, and cried with a clear and elevated voice: *O Jupiter, I vow thee his arms, if I kill him.*—Not the imaginary but the true JOVE, the only GOD, the infinite JEHOVAH lent a favourable ear to his vow.

924. The two adversaries sprang upon each other. The blow of Acron's spear fell harmlessly on the impenetrable shield of

Romulus. At the same instant Romulus by a wave of his left hand pushed aside the spear of Acron, and prompt as lightning directed the point of his own spear to the unguarded neck of his enemy. The fatal edge severed his throat, and Acron fell backward, a stream of blood issuing from his wound and his mouth.

925. A thundering shout of triumph arose on the side of the Romans: a groan of distress and rage on the opposite side. Yet the Cæninians did not despair: they hastened to revenge the death of their chief. By the order of Romulus the Roman Hastati advanced, to seize the dead body of Acron: the Cæninians advanced to defend it. Blood flowed in abundance among both parties. Upon another command of Romulus, however, the Hastati commenced a slow but general movement to the rear, in order to draw the Cæninians to a position which was unfavourable for them, and favourable for the Romans. The Cæninians thought this retrograde movement of the first line of their enemies was a good omen for them. But the Principes, preceded by their eagles, took the place of the Hastati, and made greater havoc in the ranks of the Cæninians than the Hastati had done. Lastly, the Triarii, the formidable Triarii, at the call of their trumpets, proudly arose, and stepped forward through the intervals left between the companies of the Principes. The Cæninians were unable to withstand this third onset, more formidable by far than the preceding two. Terror began to invade their files. At the same time Romulus sent his cavalry to charge them in flank, and the Hastati and Principes to reinforce the Triarii. The Cæninians then quitted the ground, and fled on all sides in frightful and bloody disorder.

926. The town of Cænina was not far from the place of the combat, and indeed very little way from Rome itself, for the distance of the two towns is supposed to have been not more than about five miles: so small yet was the territory of that Rome which was to become the mistress of the world! The fugitives and their pursuers entered the gates of Cænina together in confusion. Romulus, however, did not allow his soldiers either to massacre or pillage the inhabitants. He was satisfied with disarming them, and taking hostages. The legion was refreshed with a single night's rest, when it was marched by Romulus against the Antemnates who were still occupied in foraging. With little difficulty he beat them also, took their city by storm, and treated it with the same moderation as Cænina.

927. On his return, the first Roman triumph awaited him. It had been prepared by Neptune Romulius, upon a decree of the Senate, and was led with all the pomp and magnificence that the simplicity of the customs, and the smallness of means would permit. Dressed in a purple chlamyd, with a laurel crown placed on his long and graceful hair, and seated on a car drawn by four white horses, he ascended the Saturnian Hill amidst general applause and acclamation. There, fulfilling his vow, he suspended from the

sacred oak the arms of Acron king of Cænina, and dedicated them to Jupiter. "Here," said he, "shall other Roman victors after me, likewise depose the spoils of their conquered enemies."

928. But the conquests of the Roman armies would have been as useless to Rome as fatal to the world, had it not been for a measure proposed by Romulus and passed by the Senate and the people. Agreeably, however, to his character which was at once full of wisdom and poetry, he apparently left the initiative of his measure to the gentler sex. In the sight of all the people, the thirty beautiful women who were the cause of the war, led by his own wife Hersilia, went and threw themselves at his feet, and with piercing cries asked pardon and mercy for their vanquished native cities. Thereupon Romulus proposed, the Senate approved, and the people decreed that the lives and estates of the conquered Cæninians and Antemnates should be respected; that both towns should be made Roman colonies; and Roman citizenship, with all its rights and advantages, conferred on such Cæninians and Antemnates as would establish themselves in Rome. Plutarch adds that Romulus addressed to the women some wise and benevolent words, ending with an exhortation to redouble their affection for their husbands, as a return for the generosity of the Roman people towards their native cities.

929. What could the Crustumians do, now left to themselves, after the sudden and sweeping defeat of their allies? Their own defeat became the easier, as the forces of these very allies, being incorporated with those of Rome, were now turned against them. Rome, however, made the same wise and humane use of this fresh victory, as of the two others. Crustumium became a third colony. One third of the estates of the Crustumians, as well as of the Ceninians and Antemnates, were divided by lot in equal shares among the Roman colonists. Those who came from the three small conquered states and settled in Rome, were annexed to the tribes and curiæ.

930. The prodigies attached to the mysterious origin of Romulus, his wisdom and popularity, the beauty and liberality of the institutions of Rome, the bravery of her citizens, and the moderate use made by them of their victories, began to tell powerfully on the imagination of the Italians. Some of them even spontaneously united themselves to Rome. The town of Medullia is mentioned among this number; many persons went and established themselves in Rome with their families and their riches; amongst them an illustrious Tuscan, named Cæles Vibenna. From him one of the seven Roman hills took the name of Mons Cælius, which it still preserves.

931. The Sabines became uneasy and alarmed at the rapid progress of Rome. They regretted not having supported Cænina and the two other towns, which had the same complaint against Rome as Cures. Having named Tatius their general, they marched against Rome to the number of twenty thousand infantry,

and one thousand horse. Romulus, having received some reinforcements from Tuscany, and from his grandfather Numitor, had nearly an equal force to oppose to them: consisting of twenty thousand foot, and eight hundred horse soldiers. But Romulus, who magnanimously seconded the plan of the Hetairia, of aggrandizing Rome by taking his father Tatius as a partner of his kingdom, manœuvred in a way calculated to have the worst of the first engagement. He divided his forces, placing himself, with a part of them, on the Esquiline hill, the other part on the Quirinal, under the leadership of the Tuscan Lucumon. Both these hills were then outside the walls. Being successively attacked by the whole army of Tatius, the two Roman generals were compelled to withdraw within the fortified enclosure of the town.

932. Tatius, looking up at those formidable bulwarks, hardly knew what to do; but an unexpected piece of good luck, says Dionysius of Halicarnassus, helped him out of his perplexity. A young woman, of the name of Tarpeia, the daughter of the commander of the fortress, came stealthily to the Sabine camp, and offered to Tatius to introduce a detachment of his army, by night, into the fortress, on condition that the Sabines should give her, as a reward, what they wore on their left arms. He gladly accepted the proposition, thinking she meant their arm rings; but she really meant their shields. This Tarpeia, who was an avatar of Delia, nourished a strong though unrequited love for Romulus. Hence arose the false report, mentioned by Plutarch, that she lay in bed with him. Her passion drove her to despair and almost to madness. She conceived a plan which partook both of heroism and of treachery. Her intention was, after having introduced the Sabine detachment, to disarm them of their shields by virtue of their oath, and then to overpower them with the Roman garrison, reinforced from the city. If she succeded in her design, the service rendered by her to Rome would endear her to Romulus; if she failed, and the Sabines conquered, then her detested rival, Hersilia, would perhaps be carried back to her Sabine mountains.

933. But the message which she despatched to Romulus, in order to obtain the necessary reinforcement, went to Romulius instead; and the introduction of the Sabines into the Capitoline fortress, far from being opposed was secretly favoured by the Hetairia. When Tarpeia requested the Sabines, who had entered through the secret postern opened by her, to give her up their shields, according to their oath, they indignantly threw the shields at her person. She had also contemplated the chance of being put to death by the Sabines, and was ready to meet her fate as became the innate greatness of her soul. Having for a time protected her head with her right hand, and her bosom with her left arm, against the fearful tempest of missiles, she fell and died in a dignified and modest attitude. When quiet had been restored, Romulus shed a tear on her tomb, and the people honoured it every year by pouring wine and milk over it.

934. The establishment of peace on equal terms had become inevitable from the very fact of the occupation of the Capitol by the Sabines; for the town was fortified, even within, against the Capitoline hill; and it was as difficult for the Sabines to take the rest of Rome, as for the Romans to drive the intruders from the citadel. There were, however, skirmishes in the open field outside the walls. One day the two armies were ranged in front of one another, preparing for a general engagement, when the thirty Sabine women, headed by Hersilia, with their hair dishevelled, and carrying their children or leading them by the hand, threw themselves between the Romans and the Sabines, and with tears entreated them not to put one another to death. They ran and embraced their fathers, brothers, and husbands, and addressed them with words of endearment and supplication. This unexpected scene could not but make a deep and general impression: tears flowed from all eyes; hatred and resentment melted away as if by enchantment; the milder sentiments of the human heart recovered their wonted ascendency. In short, there was an immediate suspension of hostilities, and peace was soon concluded. Such of the Sabines as wished to return home did so; the others went and took their families, and exchanged small Cures for fast-growing and glorious-fated Rome.

935. The terms of the peace were as honourable and useful to the Romans as to the Sabines. The fundamental condition was that the two peoples should live together on equal terms, both as to privileges and burdens. Tatius, with his Sabines, chose for his residence the Capitoline and the Quirinal hills, Romulus with the primitive Romans kept the Palatine and the Cœlius. The Sabines were distributed into Curiæ like the Romans; and, by that form of universal suffrage, they chose a council of a hundred Senators. The two Senates soon coalesced, and the two kings shared the executive power between them, as did the Consuls subsequently. The city continued to be called Rome, but the citizens were to be called *Quirites*, in honour of Cures. History has preserved another article, of the treaty of peace and fusion, which depicts the manners of that epoch. The ravished women were dispensed from any menial work except spinning wool. To the honour of women in general, it was stipulated that men should always give them the precedence in meeting them, and that every one should abstain, in their presence, from indecent words and acts.

936. The two kings governed together with admirable concord. They undertook a joint expedition against the Camerinians, whom they conquered, and reduced to a Roman colony, according to the humane and political system introduced by Romulus. Unhappily this exemplary union was soon dissolved by death. Tatius, who had refused justice to some inhabitants of Laurentum insulted by his relatives, was murdered at that place, in the midst of a sacrifice, by those to whom he had refused justice. Romulus thus became again the sole king of Rome. In deference, however,

to the inhabitants of Sabine extraction, he took the name of Quirinus, and, from his love of popular government, he directed the Sabines to elect a magistrate every year, who was to share with him in the administration of the state. This was another great step towards the republican and consular government. He gave a new proof of his democratic principles, and of his political disinterestedness at the death of his grandfather by rejecting the hereditary crown of Alba, and giving full liberty to the Alban people. Thenceforward the Albans had an annual and elective magistrate, called the Dictator.

937. After the death of his father and colleague, Romulus warred victoriously, first against the Camerinians, then against the Fidenates, and lastly against Veium, which was then the chief city of Etruria. We are informed by Dionysius that the Veientes were obliged to make over to Romulus a tract of country called the Seven villages, and the salt-pits at the mouth of the Tiber. He also made with them a treaty of alliance for a hundred years, and had the terms of the treaty engraved on a pillar.

938. This war with the Veientes was the last exploit of Romulus, of which any mention is made in history. The remaining twenty years of his reign he employed in the ordinary acts of government, and in improving the religious, social, and military institutions. But his democratic leanings rendered him obnoxious to the aristocracy, especially as he subjected certain Patricians, who had committed wrong against some poor men, to the capital punishment of being thrown from the Tarpeian rock. On this account those members of the aristocracy who were also members of the Hetairia, willingly acceded to a decree which had been pronounced by the Hetairia against the life of Romulus, before his very birth, in virtue of the cession which Tatius was obliged to make to them of his paternal authority: for a father's authority comprehended the right of life and death. Romulus then was not to die by an ordinary death, lest the founder of Rome should appear a common mortal. The destined time of his decease was the moment of a great solar eclipse, which the adepts knew beforehand was to happen on the seventh of Quintilis, in the thirty eighth year of Rome.

939. Emanuel Romulus was well aware of his impending fate, but did not shrink from it. On the morning of the day on which the eclipse was to take place, Romulus assembled the people in a spot near Rome, called the Goat's marsh. Seated on his throne he passed all the citizens in review, their numbers being registered by his officers, for the purpose of taking the census. About an hour before its usual setting, the rays of the sun began to pale more and more. The people observed the phenomenon with increasing wonder and disquietude, and the review was suspended. Romulus ordered all to remove to a considerable distance from his seat. At the instant of the greatest obscuration, a train of gunpowder, laid under the seat of Romulus, was set on

fire, and a fearful explosion took place, after which fragments only of the sovereign's body were found. But on the ninth day he made his glorious psyche [135] visible to his friend Proculus [636], and said to him: "It has pleased God that we should remain for a certain time among men, and that after having founded a city that shall be more powerful and glorious than any other we should return whence we came. Farewell. Go and tell my Romans that through the exercise of temperance and of military virtues, they will reach the highest pitch of greatness, and that I, Quirinus, will always be with them." Proculus did as he was ordered. The people believed him, and consoled themselves with the persuasion that Romulus had assumed immortality.

CHAPTER LIV.

The institutions of Romulus.

940. Reserving a future chapter to treat of the regulation of the Roman calendar by Romulus, I shall here speak generally of his other institutions, religious, political, social, and military. And, first of all, of his religious institutions. The religion of the Romans, even under Romulus, was unhappily tainted with the errors of heathenism. The foundation of it was the Græco-Egyptian polytheism: but Romulus had the merit of puryfying it to a considerable extent. He even made the memorable ordinance forbidding the worship of images and statues; though such worship came again into use after a hundred and seventy years in the reign of Tarquinius Priscus. The only true God was honoured under the name of Jupiter: and the chief divine attributes were honoured under the names of the secondary deities.

941. In after times among the Romans themselves, and at all times amongst the other nations, the worship of Jupiter deserved partial condemnation, inasmuch as it took the form of idolatry. In the same manner, though to a less degree, is the form of worship offered by many Christians to the sacred name of Jesus Christ, open to partial condemnation, because it is chiefly addressed not to the Infinite and Spiritual Godhead of which he was a visible incarnation, but to his human and limited form.

942. The Deities of the Religion of Romulus and of Numo were either *different names* of the true and Infinite God, as JUPITER, or of his attributes, of his most precious gifts, of the virtues by cultivating which the greatest honour is rendered to God, and the greatest benefit is conferred on mortals, such as Janus, that is to say the union of nations, Public safety, Concord, Peace, Faith, Modesty, Honour, Victory, Freedom.

943. At all events whatever name we may give to the Supreme Being, let us always keep before the eyes of our mind these three great truths: that He is One, pure, and Infinite Spirit; that we should love him above ourselves, and above every thing: and that the best proof of that love is to obey his law, which also enjoins upon us to love and benefit our fellow men.

944. According to the greatest of the antiquaries of ancient Rome, Terentius Varro, in the time of Romulus sixty priests were appointed to perform divine service for the prosperity of the commonwealth. From Dionysius we learn that these sixty persons consisted of thirty men, and their wives, of distinguished birth and virtue, who were chosen by the people, one for each curia. The law of Romulus also ordered that the priests who had no children should choose out of the other families of each curia the handsomest boy and the most beautiful virgin; the former to be assistant in the holy functions till the age of manhood, and the girl as long as she continued unmarried. Each curia had a chapel where wine and fruits were offered to heaven;—so simple and poetical was the worship of early Rome; and on holydays all the people of each curia fraternally feasted together.

945. A sort of priesthood was also instituted by Romulus which exercised a political rather than a religious influence, namely the Augures. They were charged with interpreting the heavenly signs, chiefly by the flight of birds; and in extraordinary public emergencies they were to bring their interpretations to bear on the enactment of laws and in the election of magistrates. The augurs had an occult art of taming birds, and enticing them, by the sight of food and by other means, to fly at the moment and in the direction which suited their secret purposes. The augurs were substantially a section of the secret Hetairia which was the chief human instrument of the education of Romulus, of the revolution of Alba, and of the foundation of Rome. The Augures, however, were named by the people like the other priests; only the popular nomination required the sanction of the Pontiffs, in order that the secrets of the Augurship should not become known to persons who were neither members of the Hetairia, nor adapted for being initiated into its mysteries, and for taking its pledge and oath to make their secret craft as well as their public conduct, subservient to the welfare and advancement of the commonwealth.

946. A powerful institution was this, both for good and for evil. We have, nevertheless, the authority of that honest and enlightened man, Marcus Tullius Cicero, who had been an augur himself, for believing that as a whole it was productive of more good than evil. Of the Etruscan haruspices he said that he wondered how they could refrain from laughing when they met one another; but the Augurship he calls, "*an institution* OF ROMULUS *very useful, very wise, and very salutary to the Republic.*

947. To show the salutary effects produced by the religious institutions of Romulus on the manners of the Roman people, I will transcribe the testimony of Polibius, a greek historian, who visited Rome six centuries after her foundation. "What has most contributed to the progress of the Roman Republic is the opinion which is there entertained concerning the Gods. Religion has acquired such a power on the minds of the Romans, it exercises such an influence in domestic and public affairs, that it passes the

limits of what can be imagined. Trust a talent to those who manage public money among the Greeks: in vain do you take ten securities, as many promises, and twice as many witnesses: you cannot compel them to disgorge their trust. On the other hand, the Romans, who in the magistracies at home or in their missions abroad, dispose of great sums of money, need only the religion of oath to keep an inviolable faith. Among other nations he is a rare man who dares not touch the public money; but it is rare, among the Romans, to find a man capable of such a crime. The means resorted to by the Romans to augment their patrimony are far more legitimate than among the Carthaginians. Among the latter, enrich yourself as you can, you will never be blamed for it; among the former nothing is more disgraceful than to allow one's self to be tampered with by gifts, and to hoard up money by wicked means. The more they respect honestly got riches, the more do they hold in horror wealth acquired by unjust means. At Carthage, dignities are obtained by bribes; among the Romans this is a capital crime." It is only just to observe, that this important passage from Polybius is confirmed by all we know, from other sources, of the morality of the Romans before the last century of the Republic.

948. One of the most notable proofs of the satisfactory state of morals which prevailed in ancient Rome is the fact that notwithstanding that divorce was permitted by law, no divorce took place before the 520th year of Rome: and the first man who sent away his wife, although he alleged her sterility as a cause for his divorce, was generally blamed for it by his fellow citizens. But it is also right to add that the morality of the Romans was owing not only to their religion but also to their political institutions. For, as in the human body one distemper often engenders another, so in the moral life of society despotism brings about the triumph of falsehood over truth, of hypocrisy over religion, of male and female prostitution over manliness and self-respect, of ignorance over science, of the interests of the monarch and his minions over those of the nation, lastly, of all vices over all virtues. On the contrary a healthful condition of politics, that is to say well organised liberty, favours a healthful and normal state of public morals.

949. We are told by Dionysius of Halicarnassus that previously to the foundation of the city, Romulus assembled the people, and asked them whether they would have a republic, or what we now call a constitutional monarchy. They preferred the latter. I add a fact which is related by no historian; — Romulus requested them to say whether they would have two kings or a single one. They decided, by a considerable majority, that they would have a single king, and that one Romulus.

950. After the foundation of the city, he divided the people, first, into three tribes, and then each tribe into ten curiæ. He next requested the people to name a Senate composed of a hundred members: and it was done in the following manner. They first approved his nomination of Denter Romulius as first Senator and

president of the Senate. Then each tribe named three more Senators. These nine Senators, with the President, were to preside over the ten sections of the Senate. Each section, according to the especial capability of its ten members, was intrusted with distinct governmental functions, and with the preliminary elaboration of the projects of law to be voted by the whole Senate. Lastly, each curia of the people named three more Senators. These ninety, with the ten previously elected, made up the whole number of a hundred members. Romulus gave them the honourable and suggestive name of *Patres*, or fathers.

951. Romulus now proposed for the discussion of the Senate first, and subsequently for the approbation of the people, the whole frame of the constitution. One of the essential points was that the king should be for life the highest magistrate, invested with the command of the army in time of war, and with the execution of the laws in time of peace. The Senate was intrusted with the Legislation, the levying of contributions, and the administration of the public revenues. To the people belonged the nomination of the King, of all the magistrates, and of the Senators; likewise the approbation of every legal enactment, the declaration of war, and the sanction of any treaty of peace or of alliance. Moreover, appeal could always be made from the decision of any judge or magistrate, even of the king, to the people. This constitutional project, after having been duly ventilated in the Senate, received the final sanction of the curiæ. *Rex rogavit; Senatus censuit; Populus jussit.* Romulus proposed; the Senate gave an assenting opinion; the People *commanded* that it should be so.

952. Such are, substantially, the statements of Dionysius in his history, of Plutarch in his life of Romulus, and of Cicero in his work *de Republica*, concerning the government of Romulus. It was a temperate mixture of monarchy, aristocracy, and democracy, this last element, however, being prevalent, and the basis of the whole political fabric. Servius Tullius first gave a political preponderance to wealth in the suffrages of the PEOPLE. Speaking of the alteration introduced by Servius Tullius into the constitution, Titus Livius writes the following sentence: "*For he* (Servius Tullius) *did not give to all and every man* (VIRITIM) *a vote with an equal power and right, as it had first been enacted by* ROMULUS, *and preserved by the other Kings who succeded him: but he instituted different categories, so that no one appeared excluded from voting, though the power really fell to the lot of the rich and nobles.*" Dionysius has what follows: "According to the ancient laws, the authority of the PEOPLE extended to three things, each of them being of the greatest importance and necessity: the election of magistrates, both civil and military; the sanction and abrogation of laws; and the declaration of war and the conclusion of peace. In all these determinations (before Servius Tullius), THEY VOTED BY CURIÆ; *and* THE POOREST *citizens had an* EQUAL RIGHT *with the richest. Tullius transferred this majority from the poor to the rich.*" It is

thus rendered very evident, that, in spite of Niebuhr's teaching that Servius Tullius rendered the constitution more democratic than it was before his time, the very reverse is the fact.

953. Cicero, in the second book of the republic, says that every one of the first five kings was elected by the PEOPLE assembled in *curiæ (comitiis curiatis)*. He even adds that after having been invested with his authority as the first civil magistrate of the state, the king convoked a new assembly of the people by curiæ, and asked them for the authorisation to exercise the military command. He separately repeats this statement in briefly relating the history of each of the first five kings. Plutarch also, in the life of Romulus, expressly states that the PEOPLE were divided into thirty CURIÆ. The Capitoline marbles and Aurelius Victor state the same thing; but instead of the word people, they use the word PLEBS, which means the *lower people;* a locution which affords still less room for Nieburian equivocations

954. It is an opinion expressed by Niebuhr, that in the early times of Rome all property belonged to the state. This is what would now a days be called not only Socialism, but Communism. It is, however, another mistake of Niebuhr. The real truth is this, that the rights of conquest, as they were then understood, put large territories at the absolute disposal of the conquering state, and as the territory which was ceded by Alba to the colony by which Rome was founded, belonged to the commonwealth, Romulus divided it, as justice and policy alike required, in equal shares among all the citizens; reserving, however, a portion for the support of the religious ceremonies, and for other public usages.

955. A very remarkable social institution of Romulus, was the relation of Patrons and clients. The weakness of human nature in all ages disposes the poor and the low born to pay servile hommage to the rich and the noble. A wise legislator should, by his institutions, endeavour on the one hand to moderate and counteract this tendency as much as the progress of time and civilisation will allow; and, on the other hand, that portion of this natural tendency which cannot be destroyed, he should convert into a means of mutual advantage to both classes. The legislation of Romulus had both these ends in view; the former by giving the effective sovereignty to the whole body of the people; the latter by the institution of patronage. He allowed every plebeian to choose a patrician as his especial protector. The relations which now exist between an *advocate* or a counsellor and his *client*, take their names from that institution of Romulus: the difference, and it is a great and important one, consists in this, that the office of the lawyer in our days is mercenary and transitory; that of the Roman patron, though equally free on both sides, was honorary, permanent,and extended to many more objects than simple lawsuits. One of the patron's offices, indeed, was to sue those who offended any of his clients, and to defend these, if on the contrary they were sued against: but, besides this, the patron was to explain the laws

to such of his clients as might be ignorant of them, and to instruct them in the history of their country; this office is supposed to have been performed by the patrons on nundinal or market days. The patron, moreover, was to take care of the client's family and affairs when the client was absent; to assist and counsel him in important contracts; in short, the patron was to behave to his clients, as a good parent towards his children. This idea was purposely implied by the very etymology of the latin word *Patronus*. Let us now examine the correlative duties of clients. They were obliged to assist their patron to portion his daughters, if the father had no sufficient fortune of his own to provide for them. This particular provision, by its very singularity, is characteristic not only of the wisdom and benevolence, but also of that dash of poetry which distinguished the genius of Romulus. The clients, moreover, were obliged to pay their patron's ransom, if he was taken prisoner in war, and to defray his losses or his fines if he was condemned by a tribunal; lastly to assist him in supporting the expences of his magistracies: in short, to conduct themselves towards him as if they had been his relatives.

956. Honour and emulation were sufficient to make the clients fulfil these duties: patrons were induced to accomplish theirs not only by honour, but also by interest: for he who neglectd his duty towards his clients was liable to be abandoned by them: while on the contrary, he who showed himself especially zealous for their welfare, might hope to add others to their number. A fine example of the nobleness of this Romulian institution, and of the Roman character in general, is exhibited by the clients of Vulcan Camillus. He was accused of having unduly appropriated certain brass gates in the booty of Veji. The people, and consequently his clients among the rest, were to judge his cause. Camillus begged his clients to vote in his favour. They answered that they would readily pay his fine if he was condemned; but that their conviction that he was in the wrong made it imperative upon them to give their votes *against* him.

957. We will now consider the military institutions of Romulus. The numerous battles which he won, might be enough to prove that he had all the talents of a great military commander: the institution, however, of the Roman camp and that of the Roman legion are a still higher proof, than his campaigns, of the superiority of his military genius. By these two institutions, he did not simply win the battles in which he personally commanded, but was also virtually the winner of the battles gained by Rome from his death to the end of her military empire, twelve centuries later.

958. In the conception of the Roman camp a mathematical principle is involved, which at that time was not expressed by any algebric formula, but which nevertheless any man of innate geometrical genius, must have instinctively seen in any age. It is this: that in similar figures the perimeter grows in the simple ratio of any homologous side, but the area grows in the

duplicate ratio of the same side. A consequence of this geometric principle applied to the art of fortification, is this: that the fraction of time which a given number of soldiers must employ for surrounding themselves with a ditch and mound of earth of a given height and breadth, is the less, the greater their number. Supposing two encampments of equal form, and embracing an area proportionate to their number of soldiers, the time necessary for the fortification of either, by the work of the respective soldiers, is in an inverse ratio to the square root of the number of soldiers. Let the spade labour of four consecutive days, or 40 hours in the whole, be necessary for ten soldiers to surround themselves with a sufficient fortification. Sixteen thousand soldiers will require, not four days, but only one hour, to surround themselves with an earthwork of equal strength.

959. As an obvious result of these abstract considerations, Romulus perceived that it might be a comparatively easy and light work for a whole army to surround themselves with a new intrenchment at the end of every march, though it would have been an oppressive or impossible task for a little band of soldiers. He consequently ordered his present and future soldiers invariably to fortify themselves wherever they happened to stop, even for a single night. This indeed added something to their daily toil; but he directed them to construct their encampment always in the same form of a square: with dimensions always in a fixed proportion with the number of legions: with four gates, one always in the middle of every side. The tents were always to be disposed in the same regular lines, so as invariably to leave between them the same number of principal and secondary streets, for internal communication, and for the ready occupation or evacuation of the encampment: every legion, and every part of a legion, had always the same relative part of the intrenchment to construct and to defend, and the same relative part of the internal space to raise its tents upon, and occupy. Thus at all times every soldier found himself perfectly at home in his camp, in whatever part of the world he might be: the danger of confusion, and all loss of time were avoided.

960. "What is it to me" thought Romulus, "if the construction of the camp requires one or even two hours every day? This slight expense of time will be vastly compensated by lessening the chances of a decisive defeat. A nocturnal surprise is thus rendered utterly impossible. If we are obliged to keep on the defensive, we can by this system efficaciously resist a double, a triple, or quadruple number, however brave and well disciplined our enemies may be. When we act upon the offensive, wherever we chance to encounter the enemy, though the greater number of my soldiers may be engaged in actual combat, or keep themselves in readiness for it, another portion will in every case rapidly raise the rudiments of the camp in the rear. The feeling that he is safe from attack behind will give freedom to the combinations of the

Roman general, courage to his fighting men, and increase the chances of victory. Should fortune prove contrary, we cannot be entirely routed: the refuge of the camp in our rear is ready at hand: there we shall retire in safety. The waves of the pursuing enemy will be broken against that rock: my Romans will be able to resist and repel them: possibly to renew the battle with success."

961. The camp was the collective shield of the Roman army: the legion, by its organization and discipline, was the offensive arm, the gigantic weapon of Rome. The principle of tactics on which Romulus founded the system of the legion, is superior to the brightest inspirations of any modern commander: Napoleon himself never conceived nor executed so simple, so profound and so fertile an idea.

962. The first legion of Romulus was composed of three thousand three hundred men; namely 3,000 infantry, and 300 cavalry. The infantry was divided into ten *cohorts* of 300 men each: the cohort was subdivided into three *manipuli*, or what we should now call companies, of a hundred soldiers each: lastly every company was subdivided into ten *decuriæ*, each of course composed of ten men. In later times, when the whole force of the legion was doubled, the *manipulus* was composed of 200 men, and subdivided into two *centuriæ*: so the infantry of the whole legion was 6,000 men strong: the cavalry reckoned in this case 600 men. The fundamental unit of the legion was the *cohors*, or what would now be called the battalion: on its division into three *manipuli*, and on the discipline and mutual relation of these three manipuli, depended the essential conception of the institution. Of the three *manipuli*, or companies, composing this battalion, the first contained the youngest or lightest troops: they were called the *Hastati*; the second manipulus embraced the *Principes*; the third was composed of the veterans, bravest and best armed; and they had the name of *Triarii*, because they occupied the third rank in position, though the first in importance. For when the whole legion was drawn up in battle-array, the Hastati occupied the first line, towards the enemy: the Principes stood at a convenient distance behind the Hastati, and in a line parallel to them: behind the Principes, also within a convenient distance, sat the Triarii in menacing repose.

963. The Hastati were the first to attack. If they did not soon rout the enemy, which was seldom the case, they were recalled: at the same time the Principes marched forward: the former actively filed in the intervals left between the decuriæ of the Principes, and ranged themselves behind the Triarii, who had now advanced to the second line. The Principes were at the same time using their efforts against the enemy. If wanting in success, they prepared themselves to withdraw, as the Hastati had done before them. It was now the turn of the Triarii. They generally carried the day. The enemy was usually thrown into dismay by thus being successively attacked with different arms and increasing vigour and impetus. If the Triarii should happen to be insufficient, the other two ranks, the Principes and

Hastati, refreshed by the preceding respite, advanced simultaneously, and a united and decisive effort was made by the whole legion. The divisions and the tactics of the body of cavalry attached to each legion corresponded with those of the infantry.

964. Modern tactics also admit of successive attacks by different portions of the army: but the Roman system not only admitted of different and successive attacks by different legions or different cohorts, but it essentially implied successive attacks by the three companies composing each cohort or battalion. While the division of a whole army into many legions, and of each legion into ten cohorts, afforded ample scope to a general of genius for a great variety of combinations, yet the constant and beautiful system of the cohort, on the battle-field as well as on the parade ground, contributed to give to the working of the whole Roman system, a degree of precision, of promptitude, and efficiency, of which the present system is scarcely susceptible even in a review and never in the actual turmoil of the battle. And there is also this essential difference between the Roman and the modern system of European warfare, that, in the latter, whatever you keep back from the first line, diminishes the chances of success for the first attack, without a sufficient probability of succeeding in the second attack: for, the falling back of the first line generally has a double effect: it renders the first line useless for the rest of the day, sometimes for the whole campaign, because the men composing it, as well as the enemy, take it for granted that to recede is to avow themselves vanquished: and secondly it discourages the second line which is now to take its place, and which stands therefore a much greater chance of being beaten than the first line. On the contrary, in the Roman system, as it was always expected that all the three lines were to act in succession, and they were accustomed to that manœuvre in their exercises, their attacks took place with increased alacrity and vigour; and the division of the whole into three orders acting separately, rendered them more formidable than if they had at first advanced in one compact line.

CHAPTER LV.

The calendar of Alba.

965. The principal phases of the ancient Roman calendar, from which the present calendar of the whole Christian world is derived, are the calendars of the Albans, of Romulus, of Numo, of the Decemvirs, and of Julius Cesar. I shall treat them all successively. Rome being originally a colony from Alba, the calendar first in use among the Romans was a derivation and a modification of that of Alba. The Albans had two different systems of lunar years: one which remained in use during the first three centuries of their city; another which was introduced at the beginning of the fourth century of Alba, and lasted till the 89th year of Rome, or 489th year of Alba, when Alba

herself ceased to exist. In both systems the ordinary year had twelve months, to which a thirteenth or intercalary month was added from time to time. The names of the months were the same as have come down to us through the Romans. In the first Alban system they were in the following order:

Martius, Aprilis, Maius, Junius,
Quintilis, Sextilis, September, October,
November, December, Januarius, Februarius.

Thus, March being the first, the six months of Quintilis, Sextilis, September, October, November, and December, had names correspondent to their numerical place in the year. The months consisted, at first, alternately of 30 and 29 days, because the lunation is nearly 29 days and a half; and an intercalary month of 29 or 30 days called Merkedinus was added every second year. It was soon found out that the average length of the civil year, thus regulated, was too long by three or four days; but instead of wisely making the intercalations less frequent, the priests betook themselves to curtailing, without any regular system, first one and then another of the regular months; and hence arose the fact, noted by Censorinus, that May had 22, August, or Sextilis, had 18, and March 36 days. But this odd inequality of months existed only as an occasional correction, not as a regular system. In the progress of time, however, it became customary to give 36 days to March, as a distinction on account of its being the first month, and 22 days were assigned to the last month, or February.

966. The average length of the year was thus shortened by one day; still it remained much too long. March, which originally began near the summer solstice, had now come down to autumn; and December and January were fluctuating near the Winter solstice. Happily, at the close of the Julian year 853 B. C. one hundred years before the foundation of Rome, a reform was introduced, by the substitution of a new and better though still imperfect system, for the old disorder. The author of the reform was the 12th king of Alba, called Romulus Silvius, one of whose subsequent migrations was Pope Gregory XIII. By an elegant arrangement the different lengths of the months ranged them in four distinct groups corresponding to the four seasons, as in the following scheme.

Reformed Alban Year.							
January	29	April	30	Quintilis	29	October	28
February	29	May	30	Sextilis	29	November	30
March	29	June	30	September	29	December	32

The intercalation consisted in a month of 30 days added every third year.

967. The first reformed year of Alba began on the 11th of Dec. a. s. or the Julian 21st DEC. 852 B. C. and coincided, mainly, with the Julian year 851 B. C. The intercalary month was added

at the end of the first year: the second year began on the Julian 9th of January 850 B. C. and the third on the Julian **29**th of Dec. 850 B. C. It may thus be perceived that the average beginning of those three years, is to be regarded as Dec. 30. J. s., which was then nearly the average time of the winter solstice. It is therefore evident that **DEC. 21** J. s. was not chosen without good reason for the commencement of the reformed Alban year.

968. The reduction of an Alban to a Julian date will be made easier by the consideration that 12 Julian years are equal to 12 reformed Alban years plus 15 days. It will much assist my calculating readers if they make themselves numerical tables showing the lengths of the months, the beginning of the years, and the intercalations, according to the different systems of calendars of which I am treating. The reduction from the actual to the Julian calendar, or inversely, for the ninth and eighth centuries B. C. is a very simple operation, the diabasis being 10 for both centuries; that is to say, from 28 Febr. 901 B. C. to 28 Febr. 701 B. C. add ten days to the date of the actual style, if you wish to convert it into a Julian date; or subtract 10 days from the Julian date to reduce it to a date according to the actual style. In the reductions from the Julian or actual to another style, bear it also in mind [742] that the bissextile years after Christ are 4, 8, 12, 16, etc., or those the number of which is divisible by 4; the bissextile years before Christ are 1, 5, 9, 13, etc.; that is to say, those the number of which being divided by 4 leaves 1 as a remainder.

969. I subjoin a table of the beginnings of 12 Alban years to some of which belong important historical dates. The asterisk denotes the Alban years of 13 months.

Beginnings of Alban Years.

Reformed Alban year.	*Julian beginning.*		*Reformed Alban year.*	*Julian beginning.*	
		B.C.			B.C.
1*	21 Dec.	851	80	3 Oct.	773
			81	22 Sept.	772
76*	18 Sept.	777	82*	11 Sept.	771
77	7 Oct.	776	83	30 Sept.	770
78	26 Sept.	775			
79*	15 Sept.	774	100*	19 Aug.	753

The 76th reformed Alban year answers, through its greater part, to the Julian year **776** B. C. having commenced on the **8**th of **SEPT.** a. s. **777** B. C. and ending with Sept. **26**th a. s. 776 B. C. It was the year of the first chronologic Olympiad of the Greeks.

970. The foundation of the *Hetairia*, having for its secret object the foundation of Rome, took place at Alba on the Alban **17**th of *February* of the 79th reformed Alban year, answering to Oct. **20** a. s., of the year 774 B. C. or 1827 of the Egyptian Era of

Manes, [757]. One of the earliest important acts of the Hetairia was to bring their influence to bear on appointing Emma Silvia to the priesthood of Vesta, in order to surround her future maternity with mystic and tragical circumstances. On the Alban 24th of Febr. the idea was first instilled into the king's mind by Vesta Anta: on the Alban 21st of APR. or 21st DEC. a. s. 774 B. C. Silvia was received as a Vestal. By a secret agreement with Numitor, Silvia's father, and with Mars Tatius her lover, the Hetairia fixed that day for her solemn consecration to Vesta, because it had already been decided among them that the foundations of Rome should be laid, 21 years later, on the Alban 21st of Apr. on which day they knew that there was to be an eclipse of the moon. During the same year in which the Hetairia was instituted and Emma Silvia was made a Vestal, the Alban 8th of SEPT. a date bearing allusion to the birth of Emma Maria, was identical with the Julian 26th of MAY, on the 76th anniversary of which her son, Emanuel Romulus, was to disappear from among the living.

971. The day of the marriage of Emma Silvia with Mars Tatius, identical with the date of the conception of Emmanuel Romulus and Mercury Remus, is fixed by a great eclipse of the Sun which attended that event, as we are informed by Dionysius of Halicarnassus. The marriage was made lawful by the presence of Neptune Romulius, who performed the marriage ceremonies, and of two others who served as witnesses. The eclipse of the Sun, which attended this marriage in the grotto of Mars, is registered in the tables on Nov. 8, J. s. 771 B. C. or OCT. 29. a. s. which in the Alban style, was the 1st of March namely, the first day of the month dedicated to Mars.

972. Since the great human genius Mars was sent down, in his 21st avatar, to take the name of Titus Tatius, chiefly for the glorious purpose of being the human father of Emmanuel, incarnate under the name of Romulus, and since that main object of the life of Mars Tatius was fulfilled on the first of March of the 82nd Alban year, I have been curious to look whether that identical year presents any isemery which might be construed into a providential allusion to the spiritual identity of Titus Tatius with the most celebrated of his own avatars, next to John the Baptist, namely Napoleon Bonaparte. Mars Napoleon was born on the 15th of August 1769, and died on the 5th of MAY 1821. Now the 82nd Alban year having commenced on the 1st of Sept. a. s. 771 B. C. the Alban 25th of APRIL was the 21st of DEC. a. s. [969], but the Alban 25th of DEC. was the 15th of *Aug.* a. s. The coincidence is double, it alludes not simply to the avatars of Mars, but to those of Emma, too; for she whose glorious maternity is celebrated on the 25th of December, and whose ascension to heaven is celebrated on the 15th of August, was a sanctified and exalted transformation of Silvia, the wife of Mars Tatius, and mother of Emmanuel Romulus. In the same year, again, in which that

marriage took place, the Alban 5th of MAY was the *last* day of the year according to the actual style, as if in allusion to the *last* day of Mars Napoleon.

973. The birth of Romulus happened, exactly nine months after his conception, on the 29th of JULY a. s. being the Julian 8th of AUG. 770 B. C. In the Alban style it was the 8th of DEC. The very name of the 8th of December is associated with the Christian festival of the conception of Emma Maria. The day on which Emmanuel Romulus and his twin brother Mercury Remus were exposed on the waters of the Tiber, as Emmanuel had been previously exposed on the waters of the Nile under the name of Moses, was AUG. 8. a. s. 770 B. C.

974. The date of the revolution of Alba, I mean the date of the deposition of the usurper Amulius and the restoration of the royal power to Numitor, is determined by the circumstance that the event coincided with the festival of the Lupercals, which Ovid, in his book of *Fasti*, and all the ancient Roman calendars put on the 15th of February. The Julian year of the event was 753 B. C. and the Alban year, which commenced on the ninth of Aug. a. s. 753 B. C., was the 100th from the reformation of the calendar of Alba. As, then, the Alban 15th of Febr. was the 44th day of the Alban year, it necessarily answered to SEPT. 21. a. s. On the next day, SEPT. 22. a. s. public honours were rendered to Rhea Silvia, and the new king with the assent of the people of Alba, conferred on the colony the sovereignty of the small territory where the new town was to be founded. On the morning of the following day the colony, with Romulus and Remus at its head, marched to the site of future Rome. It was the 23d of Sept. a. s. and the Alban 17th of *Febr.* This is the reason why the Roman calendars place the festival of the Quirinalia on the 17th of *February*. It was also the 21st Alban anniversary of the foundation of the Hetairia [970].

975. The foundations of the city were laid by Romulus on APRIL 21, of the same Alban year, the 400th since the foundation of Alba. Even now the modern Romans celebrate the birth-day of their city, with popular rejoicings, on the 21st of APRIL. In the actual style, however, that day was the 24th of NOV. or the 4th of DEC. in the J. s. 753 B. C. As to the day of the week, it was Tuesday, or the day of MARS. Astronomy here supplies an easy means of testing the authenticity of the early history of Rome. Roman authorities agree upon naming the 21st of April as the day of the foundation: Plutarch adds that there was on that morning "*an ecliptic encounter of the moon against the sun.*" Amyot and the Latin translator render the words of Plutarch *an eclipse of the moon;* others, more commonly, translate it: *an eclipse of the Sun.* It really was, however, a partial eclipse of the moon. We turn to the first volume of *L' Art de vérifier les dates A. J. C.* and there we find the mention of an eclipse of the Moon, a little before sunrise, DEC. 4. J. s. 753 B. C. which day,

being reduced to the actual style, was the 24th of Nov., and being reduced to the Alban style was the 21st of April, as you may verify by an easy calculation [743, 969, 742, 966].

CHAPTER LVI.

The calendar of Romulus.

976. It is admitted on all hands that the year of Romulus was composed of ten months. But Solinus, a writer of the second or third century after Christ, followed by Censorinus and Macrobius among the ancients, by Hales, by Niebuhr and others among the moderns, supposes those ten months to have only contained, in the whole, 304 days. Now if the Romans had been capable of thinking the year shorter than it is by no less than sixty one days, and confounding winter with autumn, or autumn with summer, they would have perhaps been fit to form a school of Niebuhrian philosophers, certainly not to conquer and civilise the world, as they did. Critics of a clearer mind than Niebuhr, by combining the statement of Solinus, that the year of Romulus had ten months, with that of Plutarch, that it was composed of 360 days, and with the admission of Censorinus that March, in times of old, had 36 days, lastly by taking a common sense view of the case, will easily be led to see that the ten months of Romulus were each composed, of 36 days, making up an aggregate of 360 days.

977. Such, in fact, was the case, as the following scheme of the months of Romulus shows.

Year of Romulus.

Month.	*days.*	*sum.*	*Month.*	*days.*	*sum.*
Martius	36	36	Sextilis	36	216
Aprilis	36	72	September	36	252
Maius	36	108	October	36	288
Junius	36	144	November	36	324
Quintilis	36	180	December	36	360

Every month was divided into four equal periods of nine days. The ninth day of each of these novendial weeks had the name of *nundinæ*, and was set apart for a market day, on which ordinary works were suspended, the country people came to town, there, in the early morning, to barter or sell their products, or buy commodities which they might want, then to cultivate social relations, to attend worship in common, and to exercise their rights or do their duty as Roman citizens. The ten Roman months did thus regularly contain 40 nundinal weeks, or 360 days. To reduce, however, the civil, as nearly as possible, to the length of the tropic year, seven times in a cycle of 12 years an intercalary week of nine days was added. By these means the average length of the year, in the whole cycle of 12 years, was exactly reduced to the average

length of the Julian year. To make the rule of the intercalations as easy to recollect as possible, he embodied it in a written formula, where the vowels marked the place of the regular years of 360 days, and the consonants those of 41 nundinæ, or 369 days. The formula was:

AS ANNORUM SIT;

as if to say: let this be the standard of the Roman cycle of 12 years; for the latin word AS means any unit divided into twelve parts.

978 **The First Cycle of Romulus.**

Year	*letter*	*Julian beginning*		*number of nundinæ*	*number of days*
			B. C.		
1	A	1 Jan.	752	40	360
2*	S	27 Dec.	752	41	369
3	A	31 Dec.	751	40	360
4*	N	26 Dec.	750	41	369
5*	N	29 Dec.	749	41	369
6	O	2 Jan.	747	40	360
7*	R	28 Dec.	747	41	369
8	U	1 Jan.	745	40	360
9*	M	26 Dec.	745	41	369
10*	S	30 Dec.	744	41	369
11	I	3 Jan.	742	40	360
12*	T	29 Dec.	742	41	369

The years marked with an asterisk had the intercalary nundina.

979. The beauty and utility of this system consists first in its great approximation to astronomical exactitude, and secondly in its regularity and in the happy idea of making both the month and the year, whether with intercalary or not, an exact multiple of the nundinal week; for, the day of the month being known, the day of the week was also known of a certainty, and, the day of the week being known, the day of the month, could be correctly inferred, unless you made the improbable error of a whole week in your reckoning.

980. The human genius of the Founder of Rome had a precocious development. He was scarcely in his seventeenth year, when he conceived the plan of a regulation of time by cycles of 12 years, and by nundinal weeks. Having matured it, he subjected it to his teacher, Neptune Romulius, who was so delighted with it, that he promised to exert his influence as a high priest, and the chief of the Hetairia, for determining the new colony, as soon as it should be constituted, to adopt the calendar proposed by Romulus.

981. Romulus wished to make the beginning of his civil year fall on or about the winter solstice. It is, in fact, among the four cardinal points of the natural year, the one when nature, in our hemisphere, seems to be taking a momentary rest. It is the time

when the least amount of daily work is performed both by nature and men: there is no part of the year when it is less difficult to draw a line of separation between the mutually encroaching events of the past and of the future. Then, also, the length of day, and the absolute quantity of light and heat, imparted by the great luminary to our climates, are at their *minimum*. From that point onward all these things *begin* to be on the increase. Analogous considerations and ideas led Romulus to establish the beginning of the civil day at midnight.

982. The day on which Romulus fixed the beginning of his first cycle of twelve years was the **29**th day from the foundation of Rome, or the Julian 1st of January 752 B. C. and Dec. 22, 753 B. C. a. s. That day was quite near the winter solstice: and the *average* beginning of the twelve years of his first cycle was still nearer to the true point of the winter solstice, than the beginning of the cycle itself.

983. There are but few historical dates belonging to the calendar of Romulus; but one of these is that of the rape of the Sabines. The Roman calendars mark its anniversary on the 18th of Sextilis, and the event is known to have come to pass in the fifth year of Rome. The fifth as well as the 12th year of every cycle of Romulus began on DEC. **29**. J. s. the day of the rape was consequently the Julian **14**th of **JULY**, or **JULY 4**. a. s. of the year **748** B. C. The act, blameable in its outward form, and substantially honest only because Emanuel is the Lord of every thing, had for its object to revenge an insult offered by the neighbouring towns to Rome, and create an occasion of war. The ravished women were detained, the following night, under the honourable keeping of the Roman matrons; and most of them were restored, on the next morning, to their parents, with the exception of thirty of them, who willingly married, on the same day, thirty of the noblest and handsomest young Romans. The day of the thirty marriages offers no notable isemery, except that it was the **24**th of **NOV**. according to the Alban style, which was still in use at Alba.

984. The date of the end of the Sabine war, by the interposition of the ravished women, is determined, as to the year, by the Capitoline marbles, which state that event to have happened in the eighth year of Rome, and as to the day by Plutarch and by the calendar, which puts the *Matronalia* on the first of March; for the *Matronalia* was a festival instituted in honour of the Roman ladies, on account of their timely interposition having put an end to the war between Romulus and Tatius. Now the **8**th as well as the first year of every Romulian cycle began on the Julian first of January: consequently the day of the peace and of the intimate union between the Romans and the Sabins was the Julian first of January, 745 B. C. or Dec. **22** a. s. 746 B. C. The joint command of Emmanuel Romulus and Mars Tatius, in Rome, would have been absurd and impracticable, without the secret relations of Tatius to Romulus, by blood, and to the Hetairia by oath, and politics. The

form of the numbers 11 and 22 was a mystic allusion to the united rule of the two kings, preluding the future consuls.

985. If the early history of Rome has any value, it is certain that Romulus died or disappeared in the 38th year of the city and of his reign, on a day in which there was a great obscuration of the Sun. The authorities of Livy, of Dionysius, of Plutarch, of Eutropius, of Florus, of Sextus Rufus, and of Cicero, all point to the same conclusion. The day, according to the ancient calendars, was the seventh of Quintilis. This date is also confirmed by the Capitoline marbles, which say: "ROMULUS SILVIUS, QUI POSTEA QUIRINUS APPELLATUS EST, REX PRIMUS, REGNAVIT ANNOS XXXVII, MENSES *II*, DIES *XVIII*, IDEMQUE PRIMUS SACRA LEGESQUE DEDIT, SENATUS ET EQUITUM ORDINES LEGIT, PLEBEIQUE CURIAS ADSIGNAVIT." These 37 years, 2 months, and 18 days, must not be taken by the Julian reckoning, but in accordance with the Alban and Romulian calendars, regarded as one, and including both extreme days, namely the Alban 20th of APRIL, on which day Romulus was elected King, and the Romulian seventh of Quintilis, or July, when he died. Now the 38th year of Rome, being the second in the Romulian cycle of twelve years, began on the Julian 27th of December, 716 B. C. consequently the 7th of Quintilis, or the 151st day of that Romulian year, answers to the Julian 26th of May, 715 B. C. Here then we have another astronomical test of the authenticity of the early history of Rome, by seeing whether in that year, at that time, there was any great eclipse of the Sun. We look over the tables of Pingré, for the year 715 B. C. and what do we find there? That in the same year, there was a nearly total eclipse of the Sun, visible at Rome, in the afternoon of the Julian 26th of MAY.

CHAPTER LVII.

Delius Numo, and his calendar.

986. The death of Romulus was followed by an interregnum of a whole year, in which the decuries of the Senate successively held the executive power. To satisfy the two national elements, which were still distinct though united, it was agreed that the Romans alone should elect the new King, but that the election should fall on a Sabine. It fell on Numo, the 16th avatar of Delius, who was then called Numa Pompilius. We are informed by Plutarch, who justly regarded it as a providential coincidence, that he was born on the very day of the foundation of Rome. For his virtues, his talents, and his wisdom he was held in high estimation not only by his Sabine countrymen, but also among the neighbouring populations. Even his outward appearance contributed to his popularity. His aspect, says Plutarch, was full of charm and of majesty. He, at first, declined the Kingship offered to him: it

was necessary for his father Pomponius to join his own entreaties to those of the Roman ambassadors to make him accept it.

987. It was a wise law of the Hetairia that none of its members should be raised to the throne; they, however, made it a rule to use every means in their power, to influence the conduct of the King, so long as there was to be a King, in order that he should govern well for the time being, and not oppose gradual progress towards the institution of an aristo-democratic republic with two consuls. The most powerful of the means, by which they attempted to influence the political conduct of Numo, was love. There was a female section of the Hetairia, to which only such a limited number of its secrets were intrusted, as would cause no serious danger to the whole institution were they divulged. This section of the Hetairia was composed of women distinguished by their beauty, talent, and rank. One of them was Egeria, a revival of Tarpeia, consequently the fifteenth avatar of Delia, who, in a higher sphere, is the most constant and most tenderly affectionate companion of Delius. In that life she charmed as much by her outward beauty as by the gifts of her mind. She had been brought up at Croton in Magna Græcia and spoke the harmonius language of Homer and Hesiod with extraordinary sweetness. The male adepts under whose dependency she was, bound her by an especial oath to transmit to Numo such advice as should be given to her by them, but neither to marry him, nor to allow him improper liberties contrary to her character, lest either the Hetairia should lose its control over Egeria, or Egeria hers over Numo.

988. One day Delius Numo was sitting alone in a room in his palace, when a door whose existence was formerly unknown to him suddenly opened, and then shut again, the charming figure of a young woman having passed through it, as if by enchantment, and now standing in his presence. Having advanced with light and majestic step, she addressed to the king a graceful salutation in Greek, and seated herself near him. At once astonished and delighted, he asked her who she was. She answered: "My name is Egeria. I am, however, forbidden to tell thee anything more about my existence and my antecedents: suffice it to say that I am sent here by a higher power which commands me to take an interest in thy behalf, as a tender and faithful friend. I shall be glad to obey such orders, O Numo, if it is not displeasing to thyself. Thou beholdest me in the shape of a simple mortal woman. Do not respect me the less for that. Every thing that I shall tell thee in our interviews will be inspired by a wisdom above my own or thine either." Numo wished the conversation to last much longer; but Egeria informed him that she must withdraw, promising him, however, to come again, on the condition that he would not manifest an indiscreet desire to know how she had come and how she was to return.

989. Every time that Egeria went to the King, or he visited her

in her grotto, she received precise instructions before hand what counsels she was to give him. Her words consequently were so marked by novel, elevated, and correct views, she knew so positively and so exactly a number of facts which were secrets to others, and so profound was the wisdom of her counsels, that Numo wondered how a woman, or indeed any mortal being, could hold such language. Notwithstanding all this, the conduct of Egeria manifested neither haughtiness nor pedantry: on the contrary her counsels borrowed an especial charm from the graceful simplicity and affectionate eagerness with which they were tendered.

990. Numo introduced many excellent laws, a portion of which, as related by Cicero and Dionysius, were still, in their time, engraven on the public monuments. Dionysius, himself and Plutarch have handed down to posterity a highly interesting sketch of the Numian laws. Among them there was a reform, or rather a change, of the Roman calendar. I say a change rather than an improvement, for Numo's calendar, although much better than puzzled antiquarians have described it, and better also than the calendars then in use in other parts of Greece and of Italy, was not quite so good as the calendar of Romulus which it superseded.

991. The abstract conceptions of genius can seldom withstand the opposition of vulgar prejudices. Do we not know from history that in ages nearer to us some populations resisted, arms in hand, the introduction of the Gregorian reform of the calendar? The Sabines who coalesced with the Romans under Romulus and Tatius, accepting as they did the political laws of Rome, would not renounce their religious practices, and regarded the calendar as essentially connected with religion. They, consequently, continued to reckon their time by lunar years of twelve or thirteen months, as they were accustomed to do before. All the persons who formed the tide of immigration into Rome, before and since the Sabine union, were in the same predicament. They could hardly accustom themselves to the notion of only ten months in the year. They also believed it to be unlucky to have the year consecrated only to the sun, whereas it was first devoted both to the sun and to the moon; to Delius and to Delia. The opposition to the Romulian calendar was kept in check by the paramount influence of Romulus so long as he lived; but his successor thought it necessary to yield to it.

992. By the secret advice of Egeria, that is to say, indirectly, of the Hetairia, he introduced a system which had some appearance of being regulated by the moon, in order to please the vulgar, but which was, in reality, solar, to satisfy the philosopher. He thought that the vulgar notion of a lunar year would be tolerably well realised by inaugurating the new system on some day near to either of the two principal phases of the moon, by having twelve months in the regular year, and adding from time to time an intercalary month.

993. But he wisely considered that, if it was inevitable to undergo this inconvenience of the intercalation, the least of it

would be the best: that is to say he wished to intercalate as seldom as possible. With this view he instituted a cycle of 24 years, in which the first 23 years were each composed of 12 months, amounting, in the whole, to 364 days, and the 24th year had an additional month of 30 days. This system reduced the average length of the year, in the whole cycle, to 365 days and six hours, the same as in the cycle of the Founder, and in the Julian regulation. The system of Romulus would simply require the omission of one intercalary week in a period of 1200 years, and that of Numo the omission of one intercalary month once in 4000 years, to reduce the years of Romulus and Numo to the average length of the Gregorian system actually in use among us.

994. Numo restored to the year the names of the two Alban months of January and February, but he changed their places: putting January at the beginning, as in the reformed Alban year, and February at the end, as in the earlier Alban calendar.

" At Numa nec Janum nec avitas praeterit umbras;
Mensibus antiquis addidit ille duos.
Primus enim Jani mensis, quia Janua prima est:
Qui sacer est imis Manibus, imus erat."

But as to January, Numa had other and better reasons for placing it at the beginning, than the one given by Ovid. Janus, the first king of the Latins, who lived 600 years before Delius Numo, was a male avatar of the female Consens Delia, who was now living not far from Numo, under the charming form of Egeria. Delia Janus, coming from the east, and importing with him eastern civilisation, adopted as his favourite emblem a double-faced human head, to signify the advantages of a friendly and intimate union between two different races. The perfections and knowledge of the one mutually supply the deficiencies and ignorance of the other; and, like the imaginary person with two faces, the confederacy is enabled to see bôth before and behind itself. In ancient medals of Syracuse, of Palermo, of Rhegium, and of other cities, the figure of the double-faced head is also found, and there, too, it is interpreted as the symbol of the fusion of the two peoples into one. Sometimes one of the faces is youthful, and the other has the features of old age: there the union of a younger or immigrant race with the previous inhabitants is designated. Now, since the election of Numo was the result of the fusion of the Romans with the Sabines, it was as consonant with his duty as with his personal interest to keep the symbol of that union in favour and honour.

995. **The Year of Numo.**

Months	*Days*	*Sum*	*Months*	*Days*	*Sum*
January	30	30	Sextilis	**30**	213
March	**31**	61	September	**30**	243
April	**30**	91	October	**31**	274
May	**31**	122	November	**30**	**304**
June	**30**	152	December	**30**	334
Quintilis	**31**	183	*February*	30	**364**

It is easy to see, by the simplest of arithmetical operations, that the sum of the ten months, between the first and the last, amounts to **304** days: being equal, in fact, to the length of the pretended year of Romulus. In truth Censorinus and Macrobius give the identical list of those ten months, with the same respective number of days, not as making part of Numo's year, but as composing the whole year of Romulus. The origin of their mistake was this. Some record written at the beginning of the fourth century of Rome, soon after the modification of the calendar introduced by the Decemvirs, accompanied a list of the twelve months of Numo, as they are seen in our table, with the remark that January and March were added by Numo, and that the ten from March to December, inclusive, were the ten months of Romulus. It was, however, meant that they were so as to the names and order, not as to the length.

996. The circumstance that Mercidonius, or the intercalary month, was added at the end of a cycle of 24 years, was also embodied in a written tradition which fortunately fell under the eyes of Livy, who thus rendered it: *Quem (annum qui solstitiali circumagitur orbe) intercalaribus mensibus interponendis, ita dispensavit ut quarto et vigesimo anno ad metam eamdem solis unde orti essent, plenis omnium annorum spatiis, dies congruerent.* He means that 24 Numian years were exactly equivalent to as many Julian years.

997. The intercalary was *virtually* equal to 30 days; but practically and nominally it was composed of 36 days, the preceding month of February at the close of the 24th year of the cycle being reduced to 24 days: which left all the other months precisely in the same condition as if those two exceptional months, instead of being 24 and 36, had been 30 and 30 days, the sum being 60 in both cases. Numo resorted to this device with the view of embalming, as it were, in his cycle a relic of the great months of 36 days, belonging to the calendar of the Founder of Rome, and of marking the separation of each cycle from the next. These long months of 36 days, made the more remarkable by the shortness of the preceding month of 24 days, would serve, in the imagination and memory of men, as milliary columns, distributed along the high road of ages.

998. The *interregnum* between Romulus and Numo is said to have lasted a whole year: it was not, however, either a Romulian or a Julian year, but, if we include both the extreme days, it was a space of 364 days, just equal to what afterwards became a Numian year. Romulus died on the Julian 26th of Quintilis 715 B. C. Numo came to the throne on the 24th of Quintilis 714 B. C. being the Romulian second of Quintilis, and Alban 24th of DECEMBER. The abolition of the Romulian calendar was decided upon in the course of the year 705 B. C. being the 48th year of Rome. The project proposed by Numo having been approved by the Senate and accepted by the People, the first cycle of the calendar of Numo began with the year 49th of Rome. It

was a very appropriate time for inaugurating the new calendar, because four full cycles of Romulus, or 48 years, had been accomplished, and because the intercalary month, to be added at the end of every new cycle of 24 years, fell at the close of the years of Rome 72, 96, 120, etc., in short, at the end of those years the number of which was an exact multiple of 24. To determine also the day on which to begin the cycle, Numo, like Romulus, had a regard to the winter solstice, taking care that the *average* beginning of the 24 years of his cycle should fall quite close to the winter solstice. He therefore established the beginning of his first cycle on the Julian 10th of January, 704 B. C. or 31st December 705 B. C. a. s. The moon shone, with her full or nearly full disk, through the greater part of the first and last nights of the first five months of Numo's cycle. The preceding cycle of Romulus had come to a close at the end of *Dec.* **31** J. s. or **DEC. 21** a. s. A whole supernumerary week of nine days was interposed as a fit stepping stone between the Romulian and the Numian systems.

999.	**First Cycle of Numo.**						
Year of the cycle	*Year of Rome*	*Julian beginning*		*Year of the cycle*	*Year of Rome*	*Julian beginning*	
			B. C.				B. C.
1	49	10 Jan.	704	13	61	26 Dec.	693
2	50	9 Jan.	703	14	62	25 Dec.	692
3	51	8 Jan.	702	15	63	24 Dec.	691
4	52	7 Jan.	701	16	64	23 Dec.	690
5	53	5 Jan.	700	17	65	21 Dec.	689
6	54	4 Jan.	699	18	66	20 Dec.	688
7	55	3 Jan.	698	19	67	19 Dec.	687
8	56	2 Jan.	697	20	68	18 Dec.	686
9	57	31 Dec.	697	21	69	16 Dec.	685
10	58	30 Dec.	696	22	70	15 Dec.	684
11	59	29 Dec.	695	23	71	14 Dec.	683
12	60	28 Dec.	694	24	72	13 Dec.	682
	First day of the virt. interc. of 30 days					11 Dec.	681
	First day of the eff. interc. of 36 days					5 Dec.	681
	First day of the second cycle					10 Jan.	680

1000. It will not be amiss to notice a few curious peculiarities of this table. As it stands, it comprehends eight columns of numbers. The first and fifth indicate the year of the cycle; the second and sixth indicate the corresponding year of Rome; the third and seventh indicate the Julian day on which the Roman year began. These days are the same for all the cycles: that is to say the first year of every Numian cycle begins on the Julian 10th of January; the second year of every Numian cycle begins on the Julian 9th of January, etc. Now if you add together the 24 numbers of the first and fifth columns, the sum will be **300**; if

you sum up only those of the 5th column, the number will be only **222**. This number, as well as 300 have especial relations to Emmanuel, to Numo, and to Egeria, for reasons which will afterwards appear. If you add together the 12 numbers of the 2nd column, the sum is 654: the sum of the 12 numbers in the 6th column is 798. Now these two numbers are remarkable for the progressive series of their digits: 4, 5, 6, 7, 8, 9. Add the first 8 numbers of the third column, namely all those belonging to January; the sum is **48**. Add together those of the 7th column, you make **234**, remarkable for the ascending progression of the digits, and for its relation to 432 which is the number of all the avatars of the 12 Consentes. Lastly add together the number of both columns, the 3rd and the 7th, or all the **24** Julian dates, then you have, as a sum, the round and square number **400**.

1001. Numo also made an alteration in the nundinal week. That in the earliest times of Rome it consisted of nine days, is ascertained not only by the etymology of the word *nundinae*, but by several more direct testimonies, and by an important passage from Rutilius, preserved to us by Macrobius: "*Romanos instituisse nundinas, ut octo quidem diebus in agris rustici opus facerent, nono autem die, intermisso rure, ad mercatum legesque accipiendas Romam venirent.*" But this period of nine days was changed by Numo into the Etruscan period of 8 days. As 364 is a multiple of 4, the nundinæ were sure to return to the same days every second year during a whole cycle of 24 years. The substitution, however, was only made at the beginning of the fifth Numian year, the second day of which was at once the last of the truly novendial nundinæ, and the first of the octavarian period. It was considered as a bad omen to begin the year with the comparative idleness of a market day.

1002. The knowledge of the manner of reckoning by Kalends, Nones, and Ides is essential for the reduction of any Latin date to another style of calendar. Among the Latins there were three principal days in the month: the Kalends, which began the month, and originally corresponded to the new moon; the Ides, which fell about the middle of the month, and originally corresponded to the full moon; and the Nones, between the Kalends and the Ides, answering originally to the first quarter of the moon. The third quarter had no corresponding festival, because the diminishing of the moon was not regarded as a good omen. Any other day of the month was designated by its distance from the next Nones, Ides, or Kalends, including both the extreme days of the reckoning. For instance the 21st of April, when April had 30 days, was called *XI Kalendas Maias*, as if to say eleven days before the beginning of May. On that day the *Parilia* and the birth-day of Rome were celebrated. The moderns reckon their days looking *backward* to the starting point in the past: the Romans reckoned theirs looking *forward* to the goal of the future. The vanishing of the moon first suggested this method to nations more ancient than Rome,

for the last part of the month: but having been found conducive to thriftiness and econony of time, it was applied to the whole month.

1003. The Kalends were at first celebrated on the first appearance of the new moon, which is usually one or two days after the moment of the conjunction. The first quarter comes nearly six days later; but to avoid the even number, on account of the superstitious notion that

"*numero Deus impare gaudet,*"

the Albans celebrated the nones on either of the two contiguous days, namely on the 5th in hollow months, and on the 7th in the full months. When the month began with the *visible* new moon, the most appropriate day to feast the full moon would have been the 14th; but, by the superstition of the odd numbers, the Ides were celebrated on the 13th in hollow, and on the 15th in full months.

1004. As the months of Romulus had 36 days, he placed the Kalends on the 1st, the Nones on the 9th, and the Ides on the 19th. Numo placed the Nones on the 5th, and the Ides on the 13th of his own hollow or shorter months, which were the 8 months of 30 days, and on the 7th and 15th, respectively, for his full months of 31 days, which were the four months of March, May, July, or Quintilis, and October [995]. The same arrangement, as to the Nones and Ides, was preserved in all successive transformations of the Roman calendar, notwithstanding that the distribution of the hollow and full months was different.

1005. Why is the **20**th of SEPT. in ancient Roman calendars, marked as the birth-day of Romulus? The shepherds of the Palatine hill, having witnessed what they thought the miraculous circumstances of the exposure and preservation of the twins, celebrated every year the anniversary of their foundling. The festival of the same event was afterwards celebrated at Rome, with greater pomp, at the same time of the year at which it happened. I have said that the day of the birth of Romulus and Remus was the *Julian* 8th of August, and that of their exposure, in a floating cradle on the Tiber was ten days later, namely on the 8th of August, *actual* style, in the year 770 B.C. The preceding winter solstice fell on or very near the Julian 29th of December, from which day to the birth of Romulus there is the symmetric number of **222** days, and to the exposure the other symmetric number of **232** days. Now for Numo the most obvious way of representing the winter solstice, in the calculations for the translation of feasts from the old to his new calendar, was to suppose the first day of the civil year identical with the day of the winter solstice, about which it did really fluctuate. Now if you look at our scheme of the months of Numo [995], how many days will you find from the first of January to the 20th of September? Exactly 232. That day was therefore fixed by Numo as the anniversary of the foundling Romulus, yclept in Roman calendars *Natalis Quirini:* and the festival was left on the same nominal day, even when, from fresh changes in the

calendar, it no longer corresponded to the same part of the natural year.

1006. Astronomy supplies us with another indirect verification of the correctness of our statements on the calendar of Numo, by comparing together four different dates which the Populifugium or death of Romulus bears in ancient Roman calendars. These dates are: the 5th and 7th of July, and the 28th and 29th of June. The first is accounted for by the circumstance that the disappearance of Romulus, and the flight of the terror-stricken people, took place on the 7th day of Quintilis two days before the Nones, which, under Romulus, fell on the nundinal or ninth day; and the day was consequently called *tertio Nonas*. But, as in the calendar of Numo, and in all later calendars, the Nones of Quintilis or July fell on the seventh, to preserve the commemoration of the event on the day of the same denomination, *III Nonas*, some devout people made *one* of the commemorations of the Populifugium on the 5th. In deference, however, to the fact that the event happened on the 7th day of the Romulian month, they placed another commemoration of it on the day of the new Nones, which were also called *Nonæ Caprotinæ*. But another commemoration was wanted on the day which would answer quite exactly to the point of the year in which the event came to pass. Astronomy, as I said, [985] determines the day as the Julian 26th of May; it consequently came **149** days after the Julian **29**th of DEC. which was, for that century, the presumptive day of the winter solstice. Now in the calendar of Numo there are 149 days from the 1st of January to the 28th of June, which, accordingly, we find marked: *Quirino*, to commemorate his death or ascension to heaven. To separate, however, the mind from the glorious part of the event, and also on account of the supposed preference of heaven for odd numbers, other devotees celebrated that festival on the next day, namely on the **29**th of **June**. This they also did because the day was styled *tertio Kalendas Quintilis*; a denomination recalling *tertio Nonas Quintilis*.

1007. A still more remarkable confirmation of our theories on Numo's calendar arises from the number and distribution of the Merkedonian days through the calendar of Cesar. A marble slab, on which the Julian calendar is engraved, and reported in the 8th volume *Antiquitatum Romanarum*, repeats the notation MERK. at each of the following days: *Pridie Idus Julii, Idibus Julii, XVII, XVI, XV, XIV Kal. Aug.; XII, XI, X. IX, Kal. Oct.; XIV, XIII, XII Kal. Dec.*; namely:

14, 15, 16, 17, 18, 19 *of July*,
20, **21**, **22**, 23 *of September*;
18, 19, **20** *of November*.

Scaliger made the sagacious guess that these days are nothing but the representation of the ancient Merkedonian month distributed through Cesar's calendar. But we are now enabled to go much farther: we can explain why the Merkedonian days were **13**; why

they were distributed into three groups, and why the Merkedonian appellation falls precisely on those individual days and no others.

1008. When intercalations were first introduced, it was found easier to silence the opposition of ignorance by the influence of religion than by philosophic argument: consequently a name was given to the intercalary month which promised more blessings from heaven on the community during those days than on others. But the same party which withstands the introduction of useful institutions, usually resists their overthrow when they have become effete or injurious. This party objected to Romulus that in his new calendar he made light of the especial protection bestowed from above on the intercalary month. Neptune Romulius suggested to his pupil the following remedy: "without spoiling the beauty and the advantages of your cycle by augmenting the real intercalations, give to some especial days of every year the title of Merkedonian days; and let the superstitious have on those nominally Merkedonian days, and in your really intercalary nundina, the same religious prayers and ceremonies which they used to have during the old-fashioned Merkedonian month. In truth one of the means of bringing down the blessings of heaven upon us is to favour the promulgation of good laws, and observe them when enacted, not to make a foolish and factious resistance to improvements."

1009. Thus spoke Romulius to Romulus. Considering, moreover, the twelve lunar months as equal to 354 days, and the solar year to 365 days and 6 hours, Romulus saw that an average intercalation of 11 days and a quarter every year, or 135 days in 12 years, were wanted to harmonise the lunar calendar with the Romulian cycle. It already had a real intercalation of seven nundinal weeks or 63 days: therefore 72 nominal intercalaries in the whole, or 6 every year, were required. And this is the origin of the first group of six Merkedonian days.

1010. Romulus placed them from the 4th, to the 9th, of his month of September, because the beginning of the Alban intercalary month, in the first year of Rome and of his own cycle, coincided with the Romulian 4th of September, as can be easily ascertained by calculation. By that wonderful *enchevêtrement* of isemeries, of which we have seen so many other examples, the same day was also identical with the Julian 8th of AUGUST, or 29th of JULY a. s. 752 B. C. Romulus was well aware that it was the solsticial anniversary of his birthday; but, being a religious and modest man, he was satisfied with making it the first of the Merkedonian days, without calling it a festival of his nativity. He, however, established a religious commemoration of the day of his exposure on the Romulian 14th of SEPT. because it was, in that year, the solsticial anniversary of the 8th of AUG. a. s. in which the event happened. He did so in acknowledgement of the Divine protection, and of the humanity

of the shepherds who were instrumental to preserve his life on that day, eighteen years before.

1011. When the calendar came down to Emmanuel Cesar for reformation, he placed that first group of Merkedonian days on the 14th, 15th, 16th, 17th, and 18th of July, because July in his calendar had the same place, with regard to the seasons, as September in the calendar of Romulus, and because the 14th of JULY was the 14th day of the seventh month of Cesar, as the 14th of SEPT. was the 14th day of the seventh month of Romulus.

1012. In Numo's cycle the effective intercalary month answered for one day and six hours every year; there were, besides, the six Merkedonians of Romulus, which Numo left at the same nominal places: only four more, consequently, were wanted to make up the whole sum of 11 days and 6 hours. This is the origin of the four days constituting the second Merkedonian group. And why is the first of them the 20th of September? The Numian September answered nearly, with respect to the seasons, to our actual August, and to the place which the Alban intercalary month of Merkedonius held in the first year of Rome. Now as Romulus had put the first Merkedonian on the *solsticial* anniversary of his birthday, Numo thought it proper to begin his own group of Merkedonians by the *religious* anniversary of the birth of Romulus. We have seen that Numo had reasons to place that anniversary on SEPT. 20. [1005]. The three other Merkedonian days followed, as a matter of course, on the 21st, 22nd, and 23d of September. All these, together with the 20th of Sept., are memorable anniversaries even in the actual calendar. Let me remark incidentally that, as in the first year of Rome and of the cycle of Romulus the first day of the Alban intercalary coincided with the true anniversary of Romulus's birth, 29th of JULY a. s., so in the 49th year of Rome, which was also the first of Numo's cycle, the first day of the Alban intercalary coincided with the religious anniversary of the death of Romulus, being the 29th of JUNE in Numo's calendar.

1013. The Decemvirs having introduced a lunar year, and consequently a system of real intercalation, should have wanted no separate Merkedonian days: in deference, however, to popular habits, they established two detached Merkedonian days, to represent the two Merkedonian groups of Romulus and of Numo. Devout and superstitious folks observed not only the new but the old Merkedonian days as well.

1014. At last came Cesar's reform, He wanted only eleven Merkedonians every year, his own bissextile day, every fourth year, being equivalent to six hours every year. He placed the six days of the Romulian group in July, as I have said; the four days of the Numian group he left in the same nominal places which they had before; but the eleventh Merkedonian day, which he was to add, he placed on the 19th of November, because the

real intercalary month, which he superseded, fell, in his time and on the average, at about the same distance from the winter solstice. But excessively devout persons thought better to add also the two Merkedonian days of the Decemvirs, one on each side of the Merkedonian day of Cesar. Thus arose the whole number of 13 Merkedonian days, marked on the Maffeian marble slab.

1015. There are a few ascertained dates, belonging to the calendar of Numo, and which can now easily be reduced to the modern style; among others three dates of triumphs given by the *Fasti triumphales*. The third triumph of Mercury Tarquin (Tarquinius Priscus) is registered on the Ides of Sextilis of the 172nd year of Rome. It was the 4th year of the Numian cycle, which year began on the Julian 7th of Jan. [999]: the Ides of Sextilis, or the 196th day of the Numian year [995, 742] answered, consequently, to the Julian 20th of July of the year 581 B. C. The 20th of July, a. s. 1807 A. D. is the presumptive day of the conception of Mercury Napoleon.

1016. A more important date is that of the revolution by which the Republic succeeded the monarchy in Rome. It was on the Numian 24th of FEB. of the 244th year of Rome. This date is countenanced not only by the ancient calendars, but also by the high antiquarian authority of the Capitoline marbles. "ANNO AB URBE CONDITA CCXLIIII CAPITOLIUM CONDITUM.—EODEM ANNO EX A. D. VI KAL. MARTII L. TARQUINIUS L. F. DAMARATI N. SUPERBUS, REX, URBE ET REGNO EXACTUS EST, POPULIQUE ROMANI LIBERTAS ADSERTA: QUI DIES REGIFUGIUM APPELLATUS EST." These words form two separate inscriptions, and, happily, neither of them is in a state of mutilation. They were made in the reign of Augustus, when February, according to the Julian calendar, had 28 days. The translation is: "*In the 244th year from the foundation of the city, the Capitol was built.—In the same year, on the 24th of* FEBRUARY, *King Lucius Tarquinius the Proud, son of Lucius, grandson of Damaratus, was driven from the city and from the Kingdom, and the freedom of the Roman People was established. That day was called the regifugium, namely the King's flight.*"

1017. On the 24th of FEB. 1848 A. D. King Louis Philippe fled from Paris, and the Republic was proclaimed. We shall find other important isemeries if we reduce the date of the Roman revolution from the Numian to the modern styles. The Numian 24th of Febr. of the 244th year of Rome was the Julian 29th of DEC. or 21st of DEC. a. s. of the year 509 B. C. or 2092 of the Egyptian Era, which recalls the year 1792, when the first French Republic was proclaimed. The day of the regifugium would also have been reckoned as the first of the 245th Romulian year, if the Romulian calendar had been still in use.

1018. Emanuel Brutus is reported by Plutarch to have died in the next year, on the day before the Kalends of March; but his death really happened on the Roman 29th of February: for

the battle lasted two days, separated by the night on which the mysterious voice from the Arsian wood was heard. Plutarch's date is correct only as to the end of the battle; but Brutus was killed on the first day. The Roman calendar, however, had undergone, in the mean time, an important modification. Soon after the revolution, Brutus carried a law to the effect that, to illustrate the restoration of liberty, the next year, the 245th of Rome, should begin with March, as at the time of Romulus. January was replaced between December and February, and so the appropriateness of the six numeric names was restored. Thus Brutus died his noble death on the 29th day of the last month of the 245th year of Rome, which was the 25th of DEC. a. s. 508 B. C. [785, 814].

1019. The second colleague of Emanuel Brutus, Mercury Publicolus [598], then called Valerius, obtained a triumph which is noted as the first consular triumph. By comparing Dionysius with Plutarch we infer that it was on the 1st of March, that is to say on the first day of the Roman year. On the day next to his triumph, Valerius came with the people with mourning gowns to the Forum, to render the last honours to the body of the great Brutus. Valerius himself pronounced the funeral oration. The Roman ladies wore the mourning for Brutus a whole year, as it was customary to mourn one's own father. He was indeed the FATHER of Rome in more than one sense.

1020. Publicolus obtained other triumphs in his second consulship, of the fourth of which only the date is given in the *Fasti Capitolini*. That date is the Numian 6th of May, of the 250th year of Rome, that is to say the J. 24th of FEB. 503 B.C.

1021. The secession of the populace to the Sacred Mount had for its result an important revolution. The movement was headed by another Lucius Junius Brutus, who was not, however, Emmanuel himself. By the institution of the Tribunes of the Plebs, Democracy recovered a principal and essential share in the sovereign power of the state, which it originally enjoyed by the constitution of Romulus. The date of the election of the first Tribunes is thus given by Dionysius: "*The Plebs, divided into curiæ, chose for its annual magistrates* L. JUNIUS BRUTUS, *and four other citizens. These five first received the tribunician power on the 10th of December.*" The 10th of December was, in fact, thenceforward, the day appointed for the annual election of the tribunes. The year of that first election was the 264th of Rome, 24th and last of the 21st Numian cycle, 489th B. C. and 2112th E. E. The 10th of Dec. of that Numian year was SEPT. 21. J. s. and SEPT. 14. a. s.

CHAPTER LVIII.

The Calendar of the Decemvirs.

1022. In southern countries, and at a comparatively low

stage of civilisation, a calendar keeping pace, even by a very imperfect approximation, with the revolutions of the moon, presented some advantages not to be despised. In summer it was often preferable to journey by moonlight than under the scorching rays of the sun. During the long winter evenings the silvery splendour of our satellite supplied artificial illumination. In the profound military tactics of the Romans, the observation of the lunar phases was also of importance not only for night marches, but also for making or avoiding nightly surprises, and to foresee the opportunities of foraging and exploring.

1023. Liberty, good cultivation and good drainage supported an enormously thick and very warlike population in that territory around Rome which social and political mismanagement has, since, rendered a dreary and pestilential wilderness. So long as the Romans had to make war within the narrow limits of a few miles around Rome, as under the kings, the solar was preferable to a lunar calendar. During the long struggle to conquer Italy, Europe, Asia, and Africa, a luni-solar system was better; when they had ended their conquests under Cesar, and they had a magnificent system of roads to preserve those conquests, a solar calendar came again into request.

1024. The changes in the Roman calendar are, in fact, intimately connected with the political history of Rome. The 304th year of the city saw a retrograde, but happily short-lived revolution, in the polity of the state, and a radical change in the calendar, partly also for the worse, but destined to last 404 years. In the 302nd year of Rome, *altero et trecentesimo anno quam condita est*, as Livy has it, or 451 B. C. the people cumulated on the ten extraordinary magistrates, called the *Decemvirs* from their number, the legislative and executive powers, in order that they might have no obstacle to the compilation and promulgation of a new code of laws. The result were the celebrated laws of the twelve tables. Their charge was assumed on the Ides of May of the 302nd year, and was to expire on the next Ides of May: having, however, been able in the mean time to compile only ten tables, they asked and obtained the prorogation of their power for one year longer, that they might add two more tables. The Ides of May of the year 304, on which their power was definitively to expire, would have answered to the Julian 19th of February, if the Numian calendar had continued to be in use; but they bethought themselves of a means of prolonging by three months more the extraordinary authority of which they were in possession. They decreed the substitution of a luni-solar to a merely solar calendar, with the further proviso that January and February should again be the first two months of the year, to begin from the very year 304 of Rome.

1025. As they were in a great hurry, they did not consult people conversant with astronomic matters. Having journeyed in Greece proper and in Magna Græcia, to study their political laws,

they had an inkling of the Greek *octæteris*, or eight years' cycle; and in imitation of it they enacted that the ordinary year should have twelve months of 354 days, in the aggregate, and that the intercalary month should be added three times in eight years or six times in sixteen years. On the erroneous supposition that the length of the lunation was exactly 29 days and a half, they took care that every couple of months, whether ordinary or intercalary, should make the sum of 59 days. They thought it convenient to respect the habit, contracted by the Romans during the time in which Numo's calendar had been in use, of having four months of 31 days, with the Nones and Ides more advanced, by two days, than the other months. The other months they made of 30, 29, and 28 days, so as to make up, in the whole, by the twelve months, the sum of 354 days.

1026. The first day of their first year was determined by the new moon which fell nearest to the winter solstice about the beginning of the year 304 of Rome, or 449 B. C. They began their new year and cycle on DEC. **29** J. s. 450 B. C. because it was a new moon day, and very near the winter solstice. They even considered it as the very day of the solstice, for so it had been considered by Romulus, who caused the beginning of his cycle to oscillate about that day. The Julian computation of 365 days and six hours had long been in use among astronomers as a substitute for the true length of the solar year. The last day of the preceding year would have been, by the Numian calendar, the Julian 22nd of December. They were thus enabled to make the transition from the old to the new system in a smooth and satisfactory manner. They had only to give to the last month, of the last Numian year, 36 instead of 30 days; a thing as practically convenient as ideally beautiful; being accustomed, as they were, to have an actual intercalary of 36 days at the end of every Numian cycle.

1027. By the new arrangement of the Calendar the Ides of May were retarded by 64 days. When they arrived at last, the Decemvirs threw off the mask, and openly violated the constitution by not convoking the people to new elections, and by retaining their extraordinary power, notwithstanding that it legally expired on that day. To support their usurpation, they resorted to the worst arts of tyrants. They gave to the accusers the estates of persons convicted of having plotted for the re-establishment of the Republic. They did not even refrain from ordering or countenancing the assassination of those whom they most feared.

1028. But the very excesses of their tyranny hastened the restoration of freedom. A young plebeian girl who went to the public school near the forum was the virginal Lucretia of a new revolution. Her name was Virginia, and she was an avatar of Emma. Her unhappy and heroic father, snatched a knife from a public shop in the neighbourhood of the forum, and plunged it in the heart of his only and beloved daughter, to preserve her personal liberty and chastity from the lust of the Decemvir,

Mercury Claudius. This tragic event happened on the day of the Quirinalia, being the **48**th day of the second Decemviral year, consequently the Julian 2nd of February, or **26**th of January, a. s. **448** B. C. In the Christian calendar the 2nd of Febr. is the festival of the Virgin Mary.

1029. The Roman people rose in the might of their wrath, at the sight of the innocent blood of Virginia. The Roman armies were encamped at some distance from the city; but, though commanded by some of the Decemvirs, they quickly marched to the rescue of their fellow citizens. Look at them ye modern soldiers: look at those glorious Romans of old, whose brave deeds on the field you would be proud to emulate. Military discipline, and obedience to your commanders, is generally on your part a strict and necessary duty: but you have yet to learn, it appears, that fidelity to God, and devotion to the welfare of your country, are duties paramount to all others. And look at that Roman people, too, O ye detractors of the popular character. They had now the army on their side: they had nothing to be afraid of. What prevented them from taking an awful revenge for the pride of the nobility, and the cruelty with which the Patricians oppressed poor debtors? They were satisfied with requesting the Senate to depose the Decemvirs, and to repeal the obnoxious laws. The haughty fathers at first refused. Did the people then go and tear the Senators and the Decemvirs to pieces? No: the unarmed multitude, men, women, children and all, together with the army, went to the Mons Sacer, and left the Patricians alone in the city, with the view of shaming them into justice. The Senate at last submitted to reason. The Decemvirs were banished or imprisoned: the most guilty of them, Mercury Claudius, committed suicide: the plebian Tribunes, the appeal to the people, and the Consulship were re-established.

1030. The new Consuls, by the advice of the Pontiffs, and the authority of the People, corrected in the calendar of the Decemvirs what had been the too evident result of their ambitious schemes. January and February were consequently replaced at the end of the year, as they had been since the beginning of the Republic, and the useful correspondence of the names with the order of the months was thus re-established.

1031	**Permanent Decemviral Year.**				
Month.	*days.*	*Sum.*	*Month.*	*days.*	*Sum.*
Martius	31	31	September	29	206
Aprilis	28	59	October	31	237
Maius	31	90	November	28	265
Junius	28	118	December	29	294
Quintilis	31	149	Januarius	30	324
Sextilis	28	177	Februarius	30	354

1032. The beginnings of the 16 years of the first Decemviral cycle are exhibited in the next table. The single asterisk points

to the virtual intercalary of 29 days, and the double asterisk to one of 30 days: for February had alternately 23 and 24 days, when it was followed by the intercalary, which had always nominally 36 days. It may be observed that the intercalary falls symmetrically on two even and four odd numbers

2; ..... 5; 7; 9; 11; ..... 14.

The Pontiffs followed implicitly this rule, although, by some reason or other, they occasionally permitted themselves to anticipate or postpone an intercalation by one or more years.

1033. **Beginnings of the first 16 Decemviral years.**

Year of the cycle	Year of Rome	Year B. C.	Julian Beginning.	B. C.
1	304	449	29 Dec.	450
*2	305	448	17 Dec.	449
3	306	447	4 Jan.	447
4	307	446	24 Dec.	447
**5	308	445	13 Dec.	446
6	309	444	31 Dec.	445
*7	310	443	20 Dec.	444
8	311	442	7 Jan.	442
**9	312	441	27 Dec.	442
10	313	440	14 Jan.	440
*11	314	439	3 Jan.	439
12	315	438	21 Jan.	438
13	316	437	10 Jan.	437
**14	317	436	29 Dec.	437
15	318	435	17 Jan.	435
16	319	434	6 Jan.	434

1034. When you want to know the Julian beginning of any Decemviral year from 304 to 583 inclusive, operate in the manner of which the following example will give you a notion. Suppose we wish to know the Julian day on which that very year 583 began. From 583 substract 303, which are the years preceding the first Decemviral cycle. The difference 280 divide by 16. The division gives you 17 for the quotient, and 8 as a remainder. The remainder 8 shows that the year 583 was the *eighth* of a Decemviral cycle of 16 years; the quotient 17 shows that from the *eighth* year of the first cycle to the year 583 there are 17 full cycles. As 16 Julian years contain three days more than a full Decemviral cycle, multiply 3 by 17, which makes 51. This shows that the beginning of that year of Rome 583 fell on such Julian day as preceded by 51 days the Julian beginning of the eighth year of the first cycle. To find the beginnings of the four years 584, 585, 586, 587, to the result of the calculation made on the principles above exposed, you must add 30 days, because an extraordinary intercalary of 30 days was added to the end of the year 583. To find the beginnings of the years from 588 inclusive, to 624, add 30 days more, on account of another extraordinary intercalation made at the end of

587. Let us reduce, now, to the modern style some of the dates, found in ancient Roman authors or monuments, and belonging to the Decemviral style.

1035. A little after the overthrow of the Decemvirs, in the same year, the two new consuls, Valerius Potitus and Horatius Barbatus had two separate triumphs, one over the Aequi, on the Ides of Sextilis, and the other ten days later, namely on the 13th and 23d of Sextilis, in the style of the first Decemviral year, but 16th and 26th of August, respectively, according to the actual style, in the year 448 B. C. The names of these two consuls, in the year of the death of Mercury Appius, were calculated to recall the consulship of Mercury Valerius and of his colleague Horatius.

1036. This coincidence of names is analogous and parallel to the coincidence of names between two other pairs of Consuls, in allusion to two more avatars of this same Mercury, but also to two incarnations of a higher Being. As the Romans marked their years chiefly by the names of their Consuls, it was meet for the Ruling Influence to make some allusion to Christ in the very names of the consuls who marked the first year of his era, and that of his death. The two consuls of the first year of the Christian era are marked in consular catalogues, as:

CAIUS JULIUS CESAR *(Augusti Nepos)*
LUCIUS ÆMILIUS PAULUS.

Those of the year 34 A. D. in which Christ died, were:

L. VITELLIUS NEPOS
PAULUS FABIUS PERSICUS.

These names were an allusion, at that time unintelligible, now clear, to the migratory relations Emmanuel Cesar, Emmanuel Jesus [572]; Mercury Augustus, Mercury Paul [588].

1037. Let us return to the reduction of Decemviral dates. The naval triumph of Neptune Duilius [582], for having defeated the Carthaginian fleet, is marked in the Fasti—KALENDIS INTERCALARIBUS ANNO CDXCIII. The year 493 of Rome is the 14th of the 11th decemviral cycle; therefore the day of the triumph of Duilius, the first naval triumph in Rome, was the Julian 9th of Nov. 260 B. C. The same *Fasti triumphales* mention another triumph in an intercalary month, the triumph of L. Cornelius Lentulus over the Ligurians, IDIBUS INTERKALARIBUS, ANNO. DXVI. The year 516 of Rome was the 5th of the 13th Decemviral cycle. That intercalary month, although virtually of 30, was actually of 36 days, and, like the months of Romulus, had its Ides on the 19th, or 18 days before the beginning of the next Roman year 517, the first day of which was the Julian 22nd of Nov. 237 B. C. Therefore the day of Lentulus' triumph was the Julian 4th of Nov., or 29th of OCT. a. s. 237 B. C.

1038. The murderous battle of Cannæ was fought in the year 538 of Rome, or 215 B. C. (To reduce years of Rome to years B. C. note that the sum must always be equal to 753). Aulus Gellius mentions the date of this battle as *IV Nonas Sextilis*, to

wit the second of Sextilis [1004]. This is the only precise date we are cognizant of in the whole career of Mars Hannibal: we may, therefore, well be curious to investigate whether there be in this date any allusion to the migratory identity of the great Carthaginian chieftain with Napoleon Bonaparte [586]. The day of the battle of Cannæ reduced to the Julian style is the **2**1st of **APR.** or 16th of Apr. a. s. These two dates allude to the resurrection and to the death of Emmanuel Christ. Now the Julian date of Christ's death was the **23**d of *April;* Mars Napoleon died on the Julian **23**d of *April,* or **5**th of MAY a. s. 18**21**. The two last figures of the number 215, expressing the year of the battle of CANNÆ, remind us of Napoleon's landing at CANNES, on his arrival from Elba, on the 11th of March 1815. The association of the *first of the month of Mars* with the Consens Mars is obvious enough. Well might Livy fancy that the irresistible hand of fate urged the Romans towards the battle-field which they were to render immortal by their destruction. "*Ad nobilitandas clade Romana Cannas,* URGENTE FATO, *profecti sunt.*" Truly something is at work, in the great crises of humanity, stronger than all the combinations of human designs.

1039. Titus Livius, in the fourth chapter of the XXXVII book records an obscuration of the sun, which happened during the Syrian war, on the 11th of Quintilis, in the year of Rome 563, which coincided through its greater part with the Julian year 190 B. C. "*Ante diem quintum Idus Quintilis,*" says he, "*cœlo sereno interdiu lux obscurata est, cum luna sub orbem solis subisset.*" From 563 deduct 303; the difference is 260. This divided by 16 gives 16 as a quotient, and 4 as a remainder. Our table [1033] shows that the 4th year of the first cycle began on Dec. 24. J. s. Subtract, from that date, 3 times 16, or 48: the result shows that the first day of the year 563 of Rome was Nov. 6. J. s. 191 B. C. Therefore the 11th of Quintilis, noted by Livy, being the 129th day of the Decemviral year [1031] answered to March **14** J. s. 190 B. C. Let us turn to the astronomical tables, to see whether Livy's report was truthful and correct, to the very day. Now Pingré's tables of eclipses, as given by "*L'Art de vérifier les dates,*" place this one just on the morning of the **14**th of *March* 190 B. C. There is no mistaking it; for it was a nearly total eclipse, and no other visible eclipse of the sun occurred in that year.

1040. For another example, the result of which swells the divine proofs of the truthfulness of Miranda, let us reduce to the actual style the date of the leading of a Roman colony from Rome to BONONIA, in the 564th year of Rome. The fact is thus briefly related by Livy: "*In the same year, by a decree of the Senate, a Latin colony was led to Bologna on the third day of the Calends of January, the three leaders being Valerius Flaccus, M. Attilius Serranus, L. Valerius Tappus. The colony consisted of three thousand men. To each of the knights seventy jugera of land were given: each of the other colonists got fifty jugera.*" The Roman

year 564, fifth of the 16th Decemviral cycle, began on Oct. 26 J. s. or Oct. 21. a. s. 190 B. C. The third to the kalends of January, in the Decemviral year, came 292 days after the first day of the year [1031]; and the day of the departure of the Bolognese colony from Rome was, consequently, the 8th of AUG. a. s. 189 B. C. From the two last figures of the number 189 we see at once that it was one of the secular years of the beginning and of the accomplishment of the creation, and an anticipate secular year of the 49th birth of Emmanuel. The memorable year 1848 A. D. was the 26th secular year of the foundation of Rome. On the 8th of AUGUST 1848, the Bolognese, among whom, without their knowing it, there were the migrations of many of those 3000 Roman colonists of old, suddenly rose in arms, and after a short but glorious combat, drove away the Austrians from their city.

1041. It will not be amiss to remark certain coincidences in the very names of the three leaders of the Colony. Marcus Attilius Serranus became Consul nineteen years later, and was one of the two consuls who supplied one of the omitted secular intercalations of which we shall soon speak. Lucius Valerius Flaccus is the name of one of the Consuls under whom Emanuel Cesar was born.

1042. In the same year of the leading of the Roman colony to Bononia we have the date of a naval triumph, as follows: A. DLXIV L. AEMILIUS M. F. REGILLUS NAVALEM EGIT DE REGE ANTIOCHO KAL. FEB. The day of this triumph was, therefore, 32 days after the day of the leading of the Bolognese colony [1040], that is to say the 9th of Sept. a. s. or 14th of Sept. J. s.

CHAPTER LIX.

Reform of the Decemviral Calendar.

1043. The reduction of dates from an ancient to the modern style is often important for the right apprehension of the circumstances of historical events. One might have wondered how the Bolognese colony, composed as it must have been of men, women, and children, should have undertaken to cross the snow-capped Appennine in December and January, which are now the severest months of the year: but the impression is different when we are made aware that in that year the Decemviral calendar anticipated by not less than 142 days the season of our actual December. Our actual month of August was the best appropriated, for such a miscellaneous though well conducted multitude, to march twelve or fourteen miles a day in the early morning, and to sleep at night under tents, even on the lofty crest of the Appennine.

1044. This difference of about four months between our present style and the Roman calendar, at the epoch of the Syrian war, is not entirely due to the imperfection of the Decemviral arrangement.

The difference of two whole months is satisfactorily accounted for from the circumstance that March, and not January, was then regularly the first month of the year, and ought to have begun about the winter solstice. The difference of two more months is owing to the circumstance that the virtual intercalaries were alternately of 29 and 30 days, instead of being all of 30 as it was more desirable that they should be. Thus three days were lost in 16 years, consequently one full month in 160, and two months in 320 years.

1045. The Decemvirs had a more correct notion of the true length of the solar year than of the lunar month. Wishing their calendar to agree with the average length of the year established by Romulus, and followed by Numo, they enacted that at the middle of every great cycle of 160 years, comprehending ten ordinary cycles of 16 years, an extraordinary intercalation of 30 days should be added to the usual intercalations. By the negligence, however, of the Pontiffs, the year 383 of Rome passed without this secular correction having been executed, and the like happened in the year 543, which was the middle of the second great cycle.

1046. The shifting relation, however, of the civil year with the seasons did not escape the attention of the Romans at the time of the Punic war. The Censors Sempronius and Claudius proposed that in the year 583 both the lost intercalaries should be re-established. Their proposal met, of course, with a certain opposition; but being supported by the Consuls A. Hostilius Mancinus and M. Atilius Serranus, it was enacted that one extraordinary month should be interpolated at the end of the year of their consulship. By this addition the year 584 of Rome, which would have commenced on the Julian 6th of November, began on the Julian 6th of December.

1047. We find a splendid verification of this fact in the date of an eclipse of the moon which happened in the next year. According to the statement of Livy, in the consulship of Paulus Aemilius and Licinius Crassus, that is to say in the year of Rome 585, or 168 B. C., the Roman army commanded by Paulus Aemilius was encamped near the town of Pidna in Macedonia. A battle was expected as inevitable on the following day: and that battle was to seal the fate of the empire of Alexander the Great. Caius Sulpicius Gallus, the tribune, or commander, of the second legion, having obtained leave from the general to harangue the whole army, told them that from the second to the sixth hour of the evening of that day, the moon's face would be darkened. To prevent their being superstitiously frightened by that phenomenon, he gave them the astronomic explanation of it. In the evening, when the eclipse really happened, and the moon's face was looking as if tinged with blood, the effect was very different in the minds of the soldiers of the two armies. The Italians were delighted with the cleverness of the Tribune; the Greeks imagined that the heavens

were giving an awful foreboding to their country, and filled the air with pitiful groanings. The battle was engaged on the next morning. It was terrible and bloody on both sides, but the Roman eagles carried the day. The Macedonian empire was at an end, and king Perseus was conveyed to Rome, there to decorate the triumph of his proud conquerors.

1048. The eclipse predicted by Sulpicius Gallus is the same that is registered by Pingré under the date of June the 21st of the Julian year 168 B. C., or 585 of Rome, at 8 o'clock in the afternoon. As that Roman year began on the Julian 24th of December 169 B. C. the Julian 21st of June was necessarily the 180th day of the Roman year, or *third of September:* Now that was just the Roman date of the eclipse of Pidna, according to the precise statement of Livy. There are, nominally, large discrepancies between the Alban first of March and the Julian 8th of November, with respect to the eclipse which attended the conception of Romulus; between the Alban 21st of April and the Julian 4th of December, for the eclipse of the foundation; between the Romulian 7th of July and the Julian 26th of May, for the eclipse at the death of Romulus; between the Decemviral 11th of July and the Julian 14th of March, for the eclipse of the Syrian war; lastly between the Decemviral third of September and the Julian 21st of June, for the eclipse of Pidna. What chance was there that, notwithstanding such apparently enormous divergencies, the historical and the astronomic dates of these five eclipses would be found in a really absolute and perfect agreement, if either Livy, or Dionysius, or Plutarch, or the authors of the ancient annals from which they draw their information, had invented facts and circumstances, instead of honestly relating things as they came to pass?

1049. It is another happy circumstance that the extraordinary intercalation of the year 583 is mentioned by Livy. It even appears from his words that it was a virtually full intercalation of 30 days, for the actual intercalary of 36 days was placed immediately after the 24th of February. The passage is in the second chapter of the 43d book of his history. He also makes a distinct mention of one of the ordinary intercalations, that of the year 586, which was the 11th year of the cycle. He says: "*Intercalatum eo anno: postridie Terminalia, Intercalares fuerunt:*" It was a virtually hollow intercalary of 29 days, in accordance with our table, for the intercalary Kalends followed the feast of the Terminalia which was on the 23d of February.

1050. The skilful Tribune who foretold the eclipse of the moon, on the eve of the battle of Pidna, was Consul two years later, namely in the year 587. That very act of intelligence and patriotism strew the way to Sulpicius Gallus, not only to obtaining the highest magistracy of the Republic, but also to having a law passed by the Senate and people, to the effect that, at the close of the year of his consulship, another extraordinary intercalation of 30 days should be made, as a substitute for the secular interca-

lation which was omitted in the year 543. There is, in the 15th chapter of the 45th book of Livy, a comprehensive, though somewhat confused and inexact, allusion to both these secular intercalations.

1051. But Sulpicius Gallus was not only able to harangue soldiers, he could also lead them to victory in the capacity of a commander in chief. Both he and his colleague Claudius Marcellus separately obtained a triumph, at the end of the year of their consulship, which was the year 587 of Rome, or 166 B. C. and curiously enough, both triumphs were celebrated during the same extraordinary month which Gallus had caused to be intercalated.

1052. Not being satisfied, however, with remedying the omissions which had rendered the Decemviral calendar worse than it was in his original scheme, Sulpicius was also the author of a considerable improvement of it, though it was not meant to come into effect till the 624th year of Rome. He remarked that at the end of the year 623 the second great cycle of 160 years was accomplished; and that, consequently, on the supposition of the natural year being equal to 365 days and a quarter, the beginning of the Roman year 624 must be in exactly the same relation to the seasons as the first day of the first Decemviral year. He demonstrated the convenience, when that year arrived, of substituting the much simpler system of the ancient octaeteris, or little cycle of eight years, with three intercalaries of 30 days each; which system was truer than the decemviral cycle, not only to the course of the sun, but to that also of the moon.

1053. But, during the interval of time from the consulship of Sulpicius to the year 624, the ideas of the Romans, on the civil year, silently underwent a change, independent of any law regarding the calendar. From the year 600 of Rome it began to be a rule, rarely departed from, that the Consuls and the other magistrates should enter in charge on the Kalends of January. The private was then so greatly mixed up with the public life, that this circumstance soon led the people to regard the Kalends of January as the beginning of the civil year. When the year 624 arrived, the Pontiffs, who were charged with the substitution of the cycle of eight for that of sixteen years, took into account this new circumstance of January being now considered as the first month, and dignified it with the number of 31 days, reducing February to 29, in order that both together might make the sum of 60 days, which they made in the preceding system. They left the ten other months exactly as they were in the Decemviral style. For the sake of distinction we shall call this new phase of the Decemviral calendar the *Consular* year. As to the intercalation, although it was virtually 30 days, it nominally consisted of a month of 35 days, 5 days being cut off from the preceding month of February. "*Duodecimus enim mensis,*" says Varro, "*Februarius fuit; et cum intercalatur, quinque dies duodecimo demuntur mense.*

1054.	**First cycle of the Consular Year.**			
Year of the cycle.	*Year of Rome.*	*Year B. C.*	*Julian beginning of March.*	
				B. C.
1	624	129	29 Dec.	130
* * 2	625	128	17 Dec.	129
3	626	127	5 Jan.	127
* * 4	627	126	25 Dec.	127
5	628	125	13 Jan.	125
6	629	124	1 Jan.	124
* * 7	630	123	21 Dec.	124
8	631	122	9 Jan.	122
1st of the 2nd cycle.	632	121	29 Dec.	122

The double asterisk means a virtual intercalary of 30 days. The sum of the days of such a cycle is exactly equal to eight Julian years. It remained in vigour till the year 707 of Rome. To find the beginning of any Consular year from 624 to 707 inclusive, divide the number of the year, from the foundation of Rome, by 8. The remainder, augmented by a unit, shows what year of the cycle it was, and the table of the first cycle shows at once on what day of the Julian year it began.

1055. For an application of this cycle, we shall reduce to the modern styles the date of the birth of Emmanuel Cesar. He was born on the **12**th of Quintilis, afterwards called July in his honour, in the year 99 B. C. or 654 of Rome. This number, divided by 8, leaves 6 as a remainder: it therefore was the 7th of the Octaeteris, and the table shows that March began on the Julian **21**st of **Dec**. of the year **100** B. C. Therefore the birthday of Cesar was Apr. **29**. J. s. or Apr. **25**. a. s. The presumptive day of his conception was July **25**. a. s. or **29**th of **July**. *Julian* style, **100** B. C.

1056. Some English calculators, from the dates given in Cesar's commentaries in relation to the equinoxes and the course of the moon, have found that he sailed from Boulogne on Saturday the **26**th of August, J. s. and landed victoriously on the shores of England on Sunday, Aug. 27, of the year **55** B. C. The latter date, reduced to the Consular calendar [742,1054,1031] is the **29**th of October.

1057. Vulcan Pompey was born on the Roman 29th of Sept. **648**. The day was the same as the Julian **21**st of July, 105 B. C. The year of his death was **48** B. C. or 705 of Rome, and the day was the Roman 28th of Sept. or July 5 a. s.

1058. The expedition for which Pompey obtained his third triumph is the most memorable of his exploits: for, besides other more vast and politically more important regions, he conquered Judæa. From that moment the land, where Emmanuel was soon to be born and die for the salvation of mankind, became a part of the

great Roman empire. Judea, however, had enjoyed the protection and the alliance of Rome since the time of the valiant Maccabees. That triumph of Pompey is thus related in the marbles: A. DCXCII CN. POMPEIUS CN. F. SEX. N. MAGNUS III PRO COS. EX ASIA, PONTO, CRETA, CILICIA, PAPHLAGONIA, CAPPADOCIA, SYRIA, IBERIS, JUDAEIS, ALBANEIS, ARMENIA, PIRATEIS, ET REGIBUS MITHRIDATE ET TIGRANE, III ET PRIDIE KAL. OCT. The above date means the 28th and 29th of September of the Roman year 692. It presents no remarkable coincidence reduced to the modern style, but the ancients noted the double coincidence with the Roman dates of his birth and of his death.

1059. The year of the battle of Pharsalia was assuredly 48 B. C. but, strange to say, not a single historian, whose writings have reached us, gives the exact date. *Hunc voluit nescire diem.* It is sad to fight against one's fellow men, sadder still to fight against one's fellow citizens. The fatal object of the battle of Pharsalia was to assert the superiority, of Emmanuel over Vulcan, even when the latter was at the head of the bravest troops in the world. Vulcan had already vanquished Mars at Zama; so the victory of Pharsalia showed also the prevalence of Emmanuel over Mars, whose especial province was fighting.

CHAPTER LX.

The Julian reform of the Calendar.

1060. It was only one year and a few months after the battle of Pharsalia, that Julius Cesar took in his powerful hands the reform of the Calendar, to put it in the state in which it still is substantially. The more you reflect on the nature and on the circumstances of that reform of the Calendar, the more will you wonder, that he should have hastened to make such a sweeping and radical change in an institution which was intimately connected not only with the habits but with the religious prejudices of the people. What shadow of personal interest could there be for him in a change which could only be fully appreciated by posterity? Well indeed may we thank him that he listened to an internal voice which cried to him: "Cesar, the end of thy life is rapidly drawing near: hasten to realise some of thy great conceptions in behalf of mankind, or it will be too late." Had it not been for Cesar, instead of the beautiful simplicity and the useful regularity and steadiness of the Julian system, we should be still reckoning our days by desultory lunar years sometimes of twelve and sometimes of thirteen months.

1061. Cesar proposed to himself two objects in his reform of the calendar. The first and most essential was to have a very simple and regular system which, for all practical purposes, should answer with sufficient correctness to the true length of the solar year. That length being very nearly 365 days and six

hours, he saw that the best system was to have a small cycle of four years, of which one should have 366, and the three others but 365 days: for the average length of four such years is exactly 365 days and six hours. His second object was to replace the beginning of the civil year about the winter solstice. Two courses were open to him; either to leave the beginning of March, as it then was, near the winter solstice, but enact that March should be considered as the first month, and the magistrates should come into office on the first of March; or to allow the magistrates still to enter upon their charge on the nominal Kalends of January, and, therefore, January to be still regarded as the first month, but advance that same nominal January, and all the other months, by more than sixty days, so that the beginning of January might fall about the winter solstice. He preferred the latter course.

1062. The year of transition, usually called by antiquarians *the year of confusion*, was the 707th year of Rome, and coincided, throughout the greater part, with the Julian year 46 B. C. Let us calculate the Julian day on which the year of confusion began. As 707 divided by 8 leaves 3, it was the 4th year of the cycle; consequently the Roman 1st of March, as our table shows [1054], was the Julian **25**th of Dec. The Roman 1st of January had preceded it by 60 days; it was therefore the Julian 26th of October 47 B. C.

1063. Let us see, now, whether this date will agree with any of the statements of antiquarians as to the length of the year *of confusion*. The very name seems to have exercised a kindred effect in their minds. Macrobius says it lasted 443 days; Censorinus 445; Dion Cassius 432. The correct account is Dion's: for, from Oct. **26**. J. s. 47 B. C. to the Julian first of January 45 B. C. which was the beginning of the first regular and effective Julian year, there are exactly 432 days, or 67 more than in a common Julian year. "*He added*, says Dion, 67 *days which were required to make up the just sum. It has been supposed by some that he intercalated more than that number; yet the truth is exactly as we have stated.*" Observe, by the way, that the quotient of 432 divided by 12 is 36. Now the whole number of the avatars of the **12** Consentes is **432**, and Cesar was the **36**th avatar of Emmanuel.

1064. The comprehensive mind of Cesar had cultivated astronomy, and he even published a book no longer extant on that science. But as a truly superior statesman, knowing the fecundity of the great principle of the subdivision of labour, and the practical importance of employing men especially competent for the especial purpose in view, he availed himself, for the execution of his project, of Sosigenes, an astronomer from Alexandria, and of Marcus Flavius, a Roman Scribe. To the former he intrusted the astronomical computations, especially those for the approximate determination of the true length of the

tropic year, and of the time of the solstices and equinoxes. Flavius he charged with setting before him a well digested report of all the changes which the calendar had undergone since the foundation of the city, reducing, for the sake of easy comparison, all the dates which had an important bearing on the reform of the calendar, to a provisional scheme of his own intended Julian year, carried backwards.

1065. When Sosigenes and Flavius placed before him the result of their computations, Cesar was struck with four remarkable coincidences. First: supposing his own Julian cycle to have virtually begun on the first day of the first Romulian year, then the last day of the year 708 of Rome, which was intended to be the first actual year of the Julian calendar, would also be the last day of the 59th Romulian cycle: so that the next day would at once be the first day of the second Julian year, and the first day of a Romulian year and of the 60th Romulian cycle. Secondly this same beginning of his intended second year, which would have been the first of March according to the calendar of Romulus, would also have been the first of March according to the consular calendar. Thirdly: the *average* beginning of the twelve years composing the cycle of Romulus was what we now call the Julian 29th of December; the *actual* beginning of the era of the Decemvirs, as well as of the first consular cycle, was also the Julian **29**th of Dec. Fourthly, the twelve years of the cycle of Romulus, the 24 years of the cycle of Numo, the 160 of the great cycle of the Decemvirs, and the 8 years of the consular octaeteris, had, all of them, an average length of 365 days and six hours, which was the fundamental notion of his own scheme. Lastly the first day of the first *actual* year of his intended reformation, always supposing the series of *virtual* Julian years to have started from the beginning of the cycle of Romulus, would be a day of new moon. This circumstance had some practical importance for him as a statesman: for, although he intended his cycle to be purely solar, to place the new moon at the very opening of the new era would go some way towards soothing superstitious grumblers, by showing that a last homage had been paid to the lunar arrangement.

1066. He, therefore, commenced his first reformed year on what is called, from that circumstance, the *Julian first of January*, 45 B. C. The winter solstice, according to Sosigenes, had already taken place seven days before, the ordinary and presumed day of the winter solstice, in that century, being Dec. **25**. J. s. The reputed day of the summer solstice was the **24**th of June; and those of the two equinoxes were, respectively, the **25**th of March, and the **25**th of September. Cæsar purposedly eschewed the coincidence of the four cardinal points with the beginnings of his months by what seems to me a far-sighted consideration. He knew that his cycle of four years agreed very nearly, but not exactly, with the course of the sun, the Julian computation having, in fact,

got ahead of the solstice by about six days in 707 years, from the Romulian to the Julian Era. Very few men, however, can live more than 133 years, the time required to see the Julian calendar get in advance of the seasons by so much as a single day. The practical inconvenience of the inexactitude of the Julian calendar is, therefore, utterly trifling for agriculture, and for the ordinary requisites of human life. Astronomy knows and calculates the true length of the tropic year by better means than any civil calendar. "If my system lasts so long as four thousand years, thought Cæsar, a wholesale correction can then be made, by omitting a whole month. On the other hand, if I place the beginning of the first year on the solsticial day itself, I am afraid that, when the divergence from the coincidence becomes sensible, some dabbler may too soon apply the correction, and spoil the simplicity and beauty of my quadriennial cycle."

1067. It results, from the statements of Suetonius and Censorinus, that the year of confusion, which it would be better to call the *transition year*, had 15 months; twelve with the ordinary names, and three intercalaries; one of these three intercalary months being placed between February and March, soon after the *Terminalia*, and the two others between November and December. We see, from a letter of Cicero to Ligarius, that during the transition year, Cicero went to Cæsar *V Kalendas intercalares priores;* but the usual intercalary after February cannot here be meant, because Cæsar was then in Africa, from whence he returned only at the end of Quintilis. Why was, then, the intercalary after November called *Prior*, if another had preceded it? Because the first, put in its ordinary place after February, was to be regarded as ending the *ecclesiastic* year. A sort of posthumous honour was thus rendered to the ancient custom, not yet forgotten, which considered March as the first month of the year.

"*Incipiens nostris hinc fuit annus avis.*"

1068. We are now enabled to guess at the origin of the mistakes of Censorinus and Macrobius concerning this, for them, true year of confusion. Macrobius having found in some more ancient author that the transition year had 78 days more than the ordinary year, reckoned that excess, not over the 354 days of the superseded consular year, but over the 365 days of the Julian year, to which he, Macrobius, was accustomed. So he made the sum of 443 days. Censorinus came to his own erroneous result of 445 days, in a somewhat similar though more circuitous manner. In general the erroneous and absurd notions of antiquarians, about the different phases of the Roman calendar, arise from jumbling together old and obscure statements concerning different phases as if they belonged to one and the same phase.

1069. Subjoined is the scheme of the transition year. The Dictator made it as easy to apprehend as possible, by making January of 31 days as usual, and all the twelve months, after the intercalary, of 29 days.

Cesar's transition Year.

January	31
February	23
Usual Intercalary	30
	84

	Days.	*Sum.*		*Days.*	*Sum.*
March	29	113	September	29	287
April	29	142	October	29	316
May	29	171	November	29	345
June	29	200	Prior Interc.	29	374
Quintilis	29	229	Post. Interc.	29	403
Sextilis	29	258	December	29	**432**

First day 26 Oct. J. s. 47 B. C. Last day 31 Dec. J. s. 46 B. C.

1070. It was of much greater importance to make a convenient arrangement of the permanent Julian year. It is generally but erroneously supposed that he arranged it as it now stands, with this unsymmetrical medley of months. No: Cæsar distributed his months in a manner agreeable to Emmanuel's inextinguishable love of ideal beauty. He knew that, in his time, the interval between the spring and the autumn equinoxe was nearly equal to 187 years, the rest of the year being, consequently, about 178 days: that, in fact, the sun remained nearly eight days longer on our side of the Equator than south of that circle. He, therefore, placed together six full months of 31 days each in the middle of the year, there remaining, symmetrically, at the beginning as well as at the end of the year, three hollow months, of 30 days each, except February, which was to have 29 days in the three common years, but 30 in the bissextile year. See the following table. I have put July as the name of the seventh month, because, at the beginning of the second year of the Julian reform, and a few days before the Reformer's death, it was enacted by law that the month which used to be called Quintilis should thenceforward be called *Julius*, from Cæsar's surname.

1071. **Original scheme of Cesar's Year.**

1st Quarter.		*2nd Quarter.*		*3d Quarter.*		*4th Quarter.*	
January	30	April	31	July	31	October	30
February	29	May	31	Sextilis	31	November	30
March	30	June	31	September	31	December	30
	89		93		93		90

In the 1st year of every cycle of 4 years February had 30 days.

This clever arrangement remained in force only two years. Soon after the great man's assassination the Pontiffs made some clumsy alterations in it, and it lastly came to the awkward and lame series of months now in use [742].

1072. Among the known dates belonging to the transition year there is that of the battle of Thaspus, on the Roman 6th of April, or the Julian **21**st of Febr. The Roman date of his return from Africa is the **26**th of Quintilis, or the Julian **8**th of June of the same year **707** of Rome, or 46th B. C. and **2555** of the Era of Manes [757]. The already quoted Ciceronian date *V Kalendas intercalares priores ad Cæsarem veni*, means that he went to Cæsar on the morning of the Roman **26**th of *November*, or Julian 2nd of October. On that day Neptune Cicero pleaded before Emmanuel Cæsar the cause of Ligarius. Cæsar was angry with Ligarius who had distinguished himself with an especially bitter hostility against Cæsar in the Pompeian war. But when the great orator pronounced the memorable words: "*I even hope that thou, Cæsar, who canst forget nothing but offences against thee...*" Cæsar let drop from his hands the papers which contained the charges against Ligarius. Cæsar was often warned not to trust his pardoned enemies, and that his life was in danger from their machinations. He said: "*If they choose to act according to their characters, I will not swerve from mine on that account.*" This same Ligarius, who within about a year had been restored to his country and to all his public honours by Cæsar's generosity, was one of those who stabbed him to death on the Ides of March. Cæsar fell stabbed with twenty-three wounds under the statue of Pompey, after having said, with a tone of mild reproach, to the chief murderer: "*And thou, too, Brutus!*" Marcus Brutus was a migration of the son of Emmanuel Brutus; Ligarius was a migration of the son of Celer, who put to death Mercury Remus with a spade, *ligone*, on the day of the foundation of Rome, the Gregorian date of which is the **26**th of *November*. Emmanuel was twice compelled to take the life of his dearest relatives in the execution of the law. To give to the future world a sublime example of impartiality, he made himself an *apparent* though not real offender, in order to give a legal right, of taking his own life, to the executor of one of his terrible sentences, and to the victim of the other.

1073. Not long after having granted the recall of Ligarius, Cæsar set out for Spain, and arrived there with his usual celerity, to crush the Pompeian party, which had raised its head again under the leadership of the sons of Pompey. It was the year 708, or the first regular year of the Julian reform. Cæsar took the city of Alegua *a. d. XI Kal. Martii*, says Hirtius, which means the 20th of *February*, [1071]: it was, consequently, 363 days after the battle of Thaspus. The last battle ever fought by Cæsar was gained at Munda. The date given by Hirtius and Plutarch was the day of the LIBERALIA, or the 17th

of March, being the 77th of that Julian year, as the 17th of Athyr was the 77th day of the Egyptian year. The occult meaning of the combination of words setting forth the day and place of that battle, is that Emmanuel is always fighting for the liberation of the world. Plutarch remarks the coincidence that, four years before, on the same day of the Liberalia, or feast of Bacchus, Pompey had set out from Rome, for the civil war against Cæsar. The Roman 17th of March, 704, on which Pompey left Rome, is January 14. J. s. or MARCH 21. *arvalis*, 49 B. C.

1074. In the Fasti triumphales, four distinct triumphs of Cæsar are mentioned: one over Gaul, or France, another over Egypt, a third over Pontus and King Pharnaces, the fourth over Africa proper and King Jubo. The most important effect of these victories of Cæsar was the conquest of Gaul, for it was the initiatory and necessary condition of the great things which France has done, in later times, for herself and for the rest of the world. All these triumphs were celebrated in the transition year 707, but we know not on what days. There is, however, the date of his ovation, or minor triumph, over Spain: namely *A. DCCIX. VII Kal. Feb.* This being the second and unaltered year of the Julian reformation, January had still 30 days; the date of Cæsar's ovation is, consequently, the Julian 25th of January, or 21st of JANUARY a. s. 44 B. C.

1075. This was only 49 days before his death. He was murdered on the *Ides* or 15th of March of the Roman and Julian year 709, 11th of March a. s. or 21 May, arvalis, of the year 44 B. C. As I remarked before [1065] the first day of that Julian year was also the first day of the 60th cycle of Romulus. In the Numian style the day of Cæsar's death would have been called the 19th of APRIL: in the Decemviral style it would have been called the *Kalends* of May; it would have been the 134th of the Consular year, and would, therefore, have been called, in the Consular style, the *Ides* or 15th of *May*. In the Egyptian style it was the 14th of Famenoth, the first of *Tibi* having coincided with the first day of the Julian year.

1076. Most of the Pontiffs who survived Cæsar belonged to the aristocracy and to the Pompeian party. They set at nought the elegant symmetry of Cæsar's Calendar by restoring to March and October their ancient privilege of having 31 days, and conferred the same distinction on January and December, because the former is the first, and the latter is the last month of the year, re-establishing the equilibrium by reducing each of the five months of April, June, Sextilis, September and November, to 30 days. Misunderstanding, or pretending to misunderstand the somewhat equivocal expression *quarto quoque anno* contained in the text of the law, they inserted the intercalary day in the years of Rome 711, 714, 717, etc., till 744, or every third year, instead of inserting it in the years 712, 716, etc. Fortunately Mercury Augustus remedied the evil by curtailing February of one day both in the

year of Rome 746 and 747, or 7 and 6 B. C. and by omitting the intercalation in the next year 748. With the year 749 of Rome the Julian quadriennial cycle began to assume its regular course, which it preserved uninterruptedly till the epoch of the Gregorian reform.

1077. Augustus is worthy of praise for having thus restored the right period of the Julian intercalation. This highly important service greatly outweighs the injury which he did to the Julian system by further encroaching upon its original symmetry. In the year 726 of Rome the Senate conferred upon Octavianus the flattering title of Augustus, which has become his historical name. In the year 745 of Rome, or **8** B. C. the name of the month of Sextilis was changed into *Augustus*. Subsequently to this, Mercury Augustus caused the three redundant days to be got rid of, in the manner which I have explained. Note that, in consequence of that correction, the first regular *bissextile* year was the year 752 of Rome, or **1** B. C. that is to say the very year of the birth of Christ. It now appeared to the favourers of Augustus that his month ought not to be one of the less dignified class with only 30 days. They added one day to it, taking that day from February, which, thus, came to have only 28 days in common years, and 29 in leap or bissextile years, poor February, so to speak, having been accustomed for many centuries to even greater and periodical curtailments. The intercalary day, every fourth year, was inserted after the Regifugium. Now as the Regifugium, or **24**th of **Febr.**, in common years, when February had 28 days, was rightly called *sexto Kalendas Martias*, it was called so even in the years with the intercalary day, but the latter was called *bis-sexto Kalendas Martii*, as if to say the 24th of February again. Hence the years of 366 days are called *bissextile*.

1078. Through these comparatively slight changes in Cæsar's original plan, the Roman year assumed the form which is still in use among all Christians, and the table of which we have already seen [742].

CHAPTER LXI.

Gregorian reform of the Julian Calendar.

1079. The Council of Nicea, held A. D. **325**, had prescribed that the Christian feast of Easter should be celebrated on the first Sunday of the week which was attended by the first full moon after the **21**st of MARCH; it being known that the spring equinoxe, at that time, fell on or about that day. At the revival of letters and sciences it was perceived that the spring equinoxe came nine or ten days after the 21st of March; whence it was deduced that the Julian was longer than the tropical year by such quantity as would make up about nine days in 1200 years, or three days in 400 years. As far as events are influenced by merely human causes, we may safely assume that the desire of scientific men, to obtain a more exact calendar, would have been

disregarded during many more centuries, had their representations not been assisted by religious motives and scruples on the part of the only authority that could then be listened to by the greater part of Europe, the Pontifical See of Rome.

1080. We have seen that the preceding calendars not only afforded many remarkable coincidences in the dates of historical events that happened while each of them was in use, but also in the very dates of their establishment: we shall presently see that such was also the case with the Gregorian innovation.

1081. The first who intimated the convenience of correcting the Julian calendar was Mercury Bacon, who lived from **1214** to **1292**: but the first solemn proposition to that effect was made by Peter d'Ailly and Cardinal Cuso at the Council of Constance in A.D. **1414**. In the next century, Alladius, who had reformed the Alban calendar, became Pope Gregory XIII. Having called to Rome a number of men competent to advise him upon the reformation of the calendar, and their different projects having been discussed and ventilated for several years, he finally gave a deserved preference to the project presented to him by Lilio. It consisted in this. Ten days were for once to be taken away from the year, in order to make the spring equinoxe fall again on or about the 21st of March: and in order that the same relation might be preserved in future centuries, the Julian rule, of giving 366 days to every year the progressive number of which is divisible by 4, was to suffer an exception with respect to three secular years in a cycle of 400 years. Those of which the number is exactly divisible by 400, such as 1600, 2000, 2400, were to be bissextile, in accordance with the simple Julian rule; but the other secular years, such as 1700, 1800, 1900, were not to be bissextile, but common years of 365 days.

1082. Thus the Gregorian cycle of 400 years contains three days less than 400 Julian years. In other terms, the mean length of the Gregorian year, instead of being 365 days and 6 hours, like that of the Julian, is 365 days, 5 hours, **49** minutes and **12** seconds; or, in decimals, taking the day for unit, 365.**2425**. According to Laplace the present mean length of the tropic year, from spring equinoxe to spring equinoxe, is 365. 2422419: but reducing it to six decimals, it is:

365. **242242**;

where the symmetric form of the decimal renders it remarkable and easy to recollect. If this value of the tropic year were exact and invariable, the Gregorian scheme would require, as a further improvement, the omission of one more bissextile in a great cycle of 4000 years: which would reduce the bissextile days, in 4000 years, to only **969**.

1083. Despotic princes are often unduly lauded for having done things which it is their only merit not to have prevented others from doing. The reform of the Roman calendar, however, was one of those numerous undertakings which it is less difficult to conceive

than carry into effect; and this it would have been humanly impossible to execute at all, from the death of Cæsar to our own days, except through the exertions of a Pope, who possessed some share of personal and not merely adventitious greatness Therefore did Gregory deserve the honour of having his name attached to the correction of the Julian rule of intercalation. Still greater praise would he have obtained, if he had remedied the unsymmetric distribution of months. Imperfect, however, as that distribution is, it was wisely preserved, by a superior power, and is to stand for some years longer, because it is essentially connected with the whole system of my isemeries. For the same reason it was necessary that the year of the Gregorian correction should be curtailed by exactly ten days: had eleven or nine days been taken away, instead of ten, a great part of the system of my isemeries would have fallen to the ground.

1084. In the year 1577 Gregory sent Lilio's project to the Catholic princes, republics, and academies. Being assured of their approbation or acquiescence, he published in 1582 his new calendar, making it a law of the Roman Catholic Church for the observance of feasts. The ten days of the Julian year that were omitted were from the 5th to the **14**th of October, inclusive: that is to say that the day after the Julian 4th of October, instead of being called the 5th was called the 15th of October 1582. Thus the Julian 4th of October 1582 (**14**th of October a. s. and **25**th of DEC. *arvalis)* was the last day of the unreformed Julian style: the 15th of October 1582 a. s. (**26**th Dec. *arvalis)* was the first day reckoned according to the Gregorian reform. The Paschal limits, according to the Gregorian rule, are the **22**nd of March, and the **25**th of APRIL. The Julian and Gregorian manner of reckoning days are, respectively, called the *old* and the *new* styles. What I call the *actual style*, which I abbreviate as a. s., is exactly identical with the Gregorian style for all the time that the Gregorian style has been and is to remain in use.

1085. In a part of Italy, in Spain, and in Portugal, the change was made on the same day as at Rome. In France it was made in December of the same year by calling **20***th of December*, new style, the day which would have been called the **10***th of December* in the old style. In such parts of the Netherlands, as had not separated themselves from the Roman Church, the change was made on the **25**th of DEC. n. s. 1582, by a decree promulgated on the **10***th of December*, o. s. or **20***th of Dec.* a. s. The rest of the Netherlands admitted the Gregorian reform in the year **1700**. Strasbourg received the Gregorian calendar on the **5**th of FEBR. 16**82** a. s. The German Catholics received it in 1584, by the urgent entreaties of the Emperor Rodulph: the Protestants adopted it on the *first of March*, n. s., **1600**. Denmark, Sweden and Switzerland followed the example of Protestant Germany. Poland admitted the Gregorian correction in 1586, notwithstanding a sedition which the attempted change had caused at Riga. Lastly England adopted it in the year 1751.

1086. Previously to that time the English had followed the Julian computation of months and days; but, in all civil acts and by common popular use, they regarded the Julian **25**th of MARCH, which is the Julian anniversary of the Incarnation of Christ, as the beginning of the civil year. The English historians, however, placed the beginning of the year on the first of January, according to the completely Julian style. As an example of the English manner of reckoning time, the day of the decapitation of Charles the first, which is regarded as the first day of the English Commonwealth, is the **9**th **Febr**. A.D. 16**49** a. s., but then it was called by the English the 30th of January 16**48**: and a medal was struck by order of Parliament with the inscription: ANNO PRIMO RESTITUTÆ LIBERTATIS DEI GRATIA, MDCXXXXVIII." (1648).

1087. As in the 18th Century the diabasis was —**11**, the subtraction of this number of days, to reduce in England the Julian to the Gregorian style, was made by first calling **14**th of **September**, n. s. A.D. 1751 the day which would have been called 3d of September 1751, after the old style. Thus the year 1751, for England, had only **354** days, like a lunar year, if computed with the historians from the first of January: it had only 271 if computed with the common people from Incarnation or Annunciation day, namely from the 25th of March. The day which would at London have been called the **21**st of **Dec**. 1751, in the old style, was called the 1st of January 17**52**, at London, Edinburgh, Dublin, and Philadelphia, as well as at Rome. Thus the year 1752 was the first whole year, in the British empire, reckoned after the continental style. In 18**52** the 49th Avatar of Emmanuel came from Philadelphia to London.

1088. The system, however, of beginning the year on Annunciation, or Incarnation day, had long been in use in other parts of Europe, among others in France and Tuscany. The return of the commencement of the year, from the 25th of March to the first of January, took place in France before the Gregorian reform. Charles IX published the ordinance to that effect on the Julian **4**th of JULY, or **14**th of JULY, a. s. of the year 15**64**, in which year Emmanuel Galileo was born. Thus that year in France, had only **282** days.

1089. Russia and Greece are still following the Julian system. An attempt, made in 1858 to introduce the Julian correction among the followers of the Græco-Latin rites in the East, has been resisted. The *full* Julian system, in Russia, was even admitted so late as in A.D. **1700**. The Russians, indeed, since their conversion to Christianity, reckoned the days of the month after the Julian rule, but regarded September as the first month of the year, and their Era was the Constantinopolitan Era of the creation, partly founded on the version of the Septuagint. That era, which was long in use in the Greek Church, supposes the world and Adam to have been created in the autumn of the year 5**509** B. C. This supposition is erroneous, but it contains an occult allusion to two

other lives of Emmanuel, for Totus was born in 2809 B. C. [753], and Brutus founded the Roman Republic in 509 B. C. [1017]. Mars Peter, called Peter the Great, enacted that the Russian years, should be numbered from the Christian Era, and begin on the Julian first of January. The ignorance of the existence of these different styles, of their mutual bearings, and of the time at which each of them was respectively introduced or abolished in each country, is apt to create, in chronology, a confusion which should be guarded against.

1090. I will also devote a short notice to the French republican calendar, which had but a short existence of 12 years and a few days. The French Republic was proclaimed on the 21st of SEPT. a. s. A. D. 1792. The next day, 22nd of Sept. 1792, was the day of the autumn equinoxe. The year 1792 was a centenary of the foundation of the *Roman Republic*, it having been founded in the year 244 of Rome, and 2092 E. E. whereas the French *Republic* was founded in the year 2544 of Rome, and 4392 of the Egyptian Era. Note the two combinations 24, 93 which can be formed with the digits of 4392. On the 5th of October a. s. [1084], or 24 Sept. J. s. 1793, the National Convention decreed the introduction of the new French calendar. It was to commence perpetually on the day of the autumn equinoxe, to have twelve months of 30 days, like the Egyptian year, and five or six complementary days at the end. Years were to be reckoned from the day after the establishment of the Republic. On the 24th of Nov. the new set of names for the months, *Vendémiaire*, *Brumaire*, *Frimaire*, etc. was decreed. The decree began to be applied to public acts on Nov. 26. 1793. Both these dates 24th and 26th of November, are in allusion to the foundation of ROME, the former being its date in the actual, and the other in the Gregorian style carried back. The new calendar had been invented and proposed to the Convention, by a member whose name was ROMME: and when his proposition was adopted, on the 24th of November, this same man, ROMME, had become the President of the Convention, succeeding in the presidency one named LALOI *(the law)*. If these things were not so notorious, or so easy to verify, some future Niebuhrians would perhaps say that I have been inventing dates as well as names, in this history of the Gregorian and French calendars, to suit my own crotchets. It is true that others have done it for me; in this sense that the Influence, which secretly governs the world, under the presidency of God, has caused these coincidences to take place, chiefly, though not solely, to suit my purposes.

CHAPTER LXII.

The Diabasis, and the Actual Style.

1091. The Earth describes, in the planetary space, an ellipse, one focus of which is occupied by the Sun. The point of this

elliptic orbit nearest to the Sun is called the *perihelion*, the opposite and most distant point is called the *aphelion*. The combination of the annual motion of the Earth, in its orbit, with the obliquity of the plane of the same orbit to the plane of the Equator gives origin to the variety and succession of the seasons. The tropical year has hitherto been considered equal to the time elapsing from one vernal equinoxe to the next vernal equinoxe. This interval of time is slightly shorter than the time employed by the Earth to pass from the point of the perihelion to the same point again, because while this point is slowly moving forward, the line of the equinoxes is continually, though slowly, too, moving backwards. The perigee accomplishes a whole revolution in about 21,012 years, or 90 degrees in 5253 years.

1092. In A. D. 1250 the major axis of the terrestrial orbit was perpendicular to the line of the equinoxes, and coincided with that of the solstices; the winter solstice happening at the moment of the perigee, and the summer solstice at the moment of the greatest distance from the sun. Hence it follows that 5253 years earlier, namely in **4004** B. C. which was the year of the birth of Emmanuel Adam the first, the major axis of the terrestrial orbit coincided with the line of the equinoxes, and the minor axis with that of the solstices, the perigee being at the autumn equinoxe, and the apogee at the spring equinoxe. In 1377 B. C. the two absides were exactly or very nearly in a symmetric position with respect to the two lines of the seasons, the perigee being in the middle of the two points of the autumn equinoxe and the winter solstice, and the apogee in the middle of the winter solstice and spring equinoxe points. It was the year of the **22**nd Incarnation, Emmanuel Sesostris having been born in 13**76** B. C. on the 14th of June a. s. He died one hundred Egyptian years after the death of Emmanuel Minos, who expired on the **17**th of **ATHYR**, in the year 1400 B. C. after having lived 64 Egyptian years and 77 days. You may find, by calculation, many more isemeries in the dates of the conception, birth, and death of these two avatars.

1093. The two lines of the seasons, intersecting one another perpendicularly in the the focus occupied by the sun, divide the area of the orbit into four unequal sectors, the areas of which, by Kepler's theorem, are proportional to the time employed by the radius vector, in describing them, or to the respective lengths of the seasons. The coincidence, therefore, or the respective inclination at 45 degrees, of the two principal axes of the orbit, and of the two lines of the seasons, being positions of *maximum* and *minimum* for such areas, are so, too, for the length of the seasons.

1094. In 4004 B. C. when mankind first appeared on this planet, the length of summer was equal to that of autumn, the length of winter equal to that of spring: and the aggregate length of the two former was the smallest, while that of the two latter was the greatest that it could ever be. In 1377 B. C. summer

and winter were equal to each other: but the two other seasons presented the *maximum* of possible difference between the length of any two seasons, autumn being the shortest, and spring being the longest that any season could possibly be.

1095. The most favourable combination, both for the mildness of temperature and for fertility, in the hemisphere inhabited by the greater number of human creatures, was the one which happened about A. D. 1250 a little before the birth of Emmanuel Dante, when the perigee coincided with the winter solstice: for, the comparative vicinity of the Sun in winter was a partial compensation for the obliquity of its rays and the shortness of days: but the sun then remaining the greatest possible number of days on this side of the equator, the absolute quantity of heat, of light, and of vital influence imparted to this hemisphere, was the greatest. We are still, in a great measure, enjoying the benefits of that situation, for, the contrary position will not be arrived at until 9,900 years from this time. Now, in fact, the sun still remains almost eight days longer on this than on the other side of the Equator; after 9,900 years, on the contrary, it will remain more than eight days longer south than north of the Equator.

1096. This inequality and variability of the length of the seasons renders the determination of the length of the tropical year somewhat arbitrary. Generally we shall find the yearly interval between the winter solstice and the next winter solstice, slightly different from the interval between either the summer solstice and the next summer solstice, or between two cognominal equinoxes. Even the year from spring equinoxe to spring equinoxe was nearly eight seconds longer in the time of Hipparchus than at present. When, however, we wish to calculate the length of the year for any historical purpose, we ought rather to take an average between the length of a great number of years, say the whole number of years that have passed during the historical times, than the precise length of the year at this or at that epoch.

1097. When a date of any event presents itself to our consideration, we are confusedly led by a vague instinct of our imagination to represent to ourselves, as well as we can, the atmosphere of physical circumstances surrounding the actors of the event by resolving, as correctly and rapidly as possible, the four following questions. On which slope of the hill of annual time was the day of which the date is mentioned? that is to say, were the days increasing, as after the winter solstice, or decreasing, as after the summer solstice? Which was longer, in that season, the day or the night? Was it one of the hot, of the cold, or of the temperate days? Lastly, what was, at that time, the stage of vegetation and of agricultural labour: for instance was it sowing, reaping, or vintage time? Were leaves budding forth, or falling from the branches? It is almost impossible to find any satisfactory answer

to these problems, if we are not familiar with a good and well regulated calendar system, and if the date in question does not belong or is not reduced to the same good system of calendar with which we are acquainted.

1098. I prefer, for the reduction of ancient dates to the modern style, a system which takes for its chronological poles, on one side the summer solstice in the year of the first Olympiad, which is regarded as the point of transition from the semi-mythical to the historical period, and on the other side the summer solstice of any year near to us. The summer solstice, indeed, has been rightly called, by the elder Pliny, *magnus anni cardo*; and this mode, adopted by me for the reciprocal reduction of different styles of calendar, is analogous to determining the mutual distance of two lofty mountains by measuring the aerial interval, not between any two points on their slopes, or at their bases, but between their summits.

1099. L'Art de vérifier les dates A. J. C. in the fourth volume and at the end of the 5th, quoting in one place the astronomer Delambre, and in the other the astronomer Lalande for its authority, puts the *true* summer solstice, in the year of the first Olympiad, at eleven hours, fifteen minutes, and thirty three seconds, in the morning of the Julian 1st of July 776 B. C. On the other hand, in our times, the summer solstice mostly falls on the **21***st of June* new style. Well: when we want to transfer to the *actual style* that Julian date of the summer solstice, in the year of the first Olympiad, let us say that it was the **21***st of June*, 776 B. C. a. s. For that day and year the difference of the two styles is, thus, equal to ten days. Let us follow the same mode of reduction for other dates of the same year. Knowing, for instance, from history and from the lunar tables, that the day of the Olympic races, in that year, was the 24th of July, in the *Julian* style, I call it the 14th of July in the *actual* style [826]: for, being now accustomed to see that July begins ten days after the summer solstice, if one is told that Chorebus won the race on the **14**th of JULY a. s. he can easily understand at what season of the year the fact came to pass, namely **23** days after the summer solstice, or thereabout.

1100. The reduction, therefore, or *diabasis*, from the actual to the Julian style, was equal to ten days in the year 776 B. C. In our century it is, notoriously, *minus* **12**: so the total difference of the reduction, since the first Olympiad to our own time, is **22** days. We must try and distribute these 22 days, among the **26** intervening centuries, according to some simple and satisfactory plan.

1101. The equinoxes were determined with great diligence by Tycho Brahe for the five years 1584—1588, making, as he expresses it, the necessary corrections for the refraction, the parallaxis, etc. The instants assigned by him to the two equinoxes of 1584, reduced from astronomical time, which began the day at

noon, to ordinary time, commencing the day at midnight, and from the meridian of his observatory to that of Greenwich, are, in Julian style, as follows:

A. D. 1584, *March*, 10th, 8^h, 38^m,

A. D. 1584, *September*, 13th, 3^h, 8^m.

According to the Nautical Almanac for 1856, the two equinoxes of that year, reduced from the Gregorian to the Julian, and from astronomic to ordinary time, were on:

A. D. 1856, *March*, 8th; 9^h; 49^m.

A. D. 1856, *September*, 10th; 20^h; 53^m.

Taking the sum of days, hours and minutes which passed from the spring equinoxe observed by Tycho Brahe in 1584, and the spring equinoxe of 1856, and dividing that sum by 272, which is the number of intervening years, the average length of the tropic year is found:

$$365^d : 5^h : 49^m : 40^s.$$

But the average length of the 272 years between the *autumn* equinoxe of 1584 and the autumn equinoxe of 1856 is found by a like calculation, to be:

$$365^d. : 5^h : 48^m : 2^s.$$

The difference of one minute and 38 seconds, between the two results, is caused by the motion of the perihelion. The errors, however, produced by this disturbing influence are reciprocally corrected by taking the mean between the years separately determined by two pairs of equinoxes, or by two pairs of solstices. The mean between the two quantities, above set forth, is:

$$365^d : 5^h : 48^m : 51^s.$$

1102. For my especial purpose, of having an arbitrary measure of time, which shall at once be convenient for calculation, and very near the mean length of the tropical year, I have adopted, as a unit to be called the *Cyclical year*, the quantity of

$$365^d : 5^h : 48^m.$$

It is, in fact, the length of the true tropical year, minus a number of seconds, not amounting to one minute. To substitute 49 in lieu of 48 minutes, would be more exact, but less convenient for calculation: and as we intend to create, for the future calendar, a *great cycle* of 2400 years, with a correction, at the close of the cycle, dependent on observations of the real motion of the Earth to be made a few years in advance, it is better that the correction should consist in the addition of a positive, though small, number of days, to be celebrated with extraordinary solemnities, in order to give a sort of rhythmic accentuation to the chronologic distinction of one cycle from another.

1103. The mean length of the Julian year is 365 days and **360** minutes. The mean length of our cyclical year, exclusive of the final correction at the end of the cycle, is 365 days and 348 minutes, or 12 minutes less than the Julian year. It is also about 51 seconds less than the mean tropical year. This difference, in a whole century, amounts to one hour and **25** minutes, and in 2400

years to **34** hours, that is to say to one day and 10 hours: so the final correction, in the 2400th year, will have to consist of one or two additional days. The whole amount of difference between 16,000 of our uncorrected cyclical years, which elapsed from the beginning of the Creation to the 49th birth of Emmanuel, and 16,000 tropical years, at the rate of 51 seconds *per annum*, is 816,000 seconds, or, in days:

$$9^{d.}\ 4444;$$

that is to say not quite nine days and a half. And here the difference is absolutely of no consequence, because, in this case, nothing but an abstract unit of time is wanted, since the natural year, and the Sun itself, had no existence at the beginning of the creation.

1104. The number of whole hours, contained in the tropic as well as in our cyclical year, is **8765**, a number remarkable and easy to recollect because of the descending progression of its digits, and of the identity of the last two, **65**, with the two last digits of **365**. Our cyclical year, in fact, is equal to

$$\mathbf{8765^{h}:48^{m}=525{,}948^{m}}.$$

The incidental coincidences, that may be observed in these numbers, were further reasons for the Divine Goodness to choose this unit to base upon it the most wonderful isemeries in the early history of man.

1105. Since the Julian differs from the cyclical year by the 120th part of a day, it would be easy to reduce the Julian dates to our unit by a cycle of 120 years at the end of which a bissextile day should be omitted: but I want to adapt the new unit to the Gregorian system now in use. Therefore, in the place of a cycle of 120, I make one of 2,400 years, or 24 centuries, and out of the 24 secular years, which would be all bissextile according to the Julian rule, 20 are made common years of 365 days. Thus 20 days, in the whole, are omitted in 2400 years. The only four secular years which are bissextile, in each cycle, are the:

8th; 16th; 20th; 24th.

The cycle in which we now are begins with the Christian Era, and ends with A.D. 2400. There is another like cycle of 2400 years, ending with the year 1 B. C. and thus the cycles are carried back indefinitely, in an uninterrupted series. There are 876,580 days in the whole cycle; the form of which number is analogous to and dependent on the form of

8765.8

which expresses the number of hours, and decimal parts of an hour, composing the average length of the cyclical year.

1106. With respect to the distribution, order, length and names of the months, our cyclical year applied to past ages, is exactly like the Julian and the Gregorian years: and, moreover, our great cycle coincides exactly in all respects, years, months,

days and all, with the Gregorian system now in use, for the whole lapse of time that the Gregorian system has been in existence, down to January 2800 A.D. So it is precisely the same thing to say the 29th of July 1858 *actual style*, or the 29th of July 1858, *Gregorian* or *new* style.

1107.	**Secular intercalations in the Cycle of 2400 years.**	
100	900	1700
200	1000	1800
300	1100	1900
400	1200	* 2000
500	1300	2100
600	1400	2200
700	1500	2300
* 800	* 1600	* 2400

The asterisk denotes such secular years as are bissextile. All the other years in the table have 365 days, although their numbers are divisible by 4. Of all the other years of the cycle, not named in the table, those the number of which is divisible by 4, are bissextile; the others are not. It may be seen, upon comparison, that this table agrees with that of [743], for the reduction of the actual to the Julian style.

CHAPTER LXIII.

Dates of the Revolution of Switzerland.

1108. The most usual sense of the word *revolution*, and the one in which I here employ it, is a great change favourable to popular liberty, in the system of government, sometimes without oftener with bloodshed. The most important revolutions of modern times are:

That of Switzerland, in the year	1308
That of Holland	1576
First revolution of England	1648, 1649
2nd ditto	1688, 1689
The American Revolution	1776
The *Fronde*, in France	1648, 1649
The great revolution of France	1789, 1792
2nd ditto	1830
3rd ditto	1848
First revolution of Spain	1812
2nd do.	1820
3rd do.	1834
Revolution of Greece	1821, 1843
Revolutions of Poland and Belgium	1830
„ of Germany and Hungary	1848

First revolution in Italy 1796, 1798
2nd do. **1831**
3rd do. 1848, 1849
4th do. **1859**

1109. Woe to the factious man who disturbs the tranquility of the state unjustly and unnecessarily. But there are extreme and rare cases when revolution is necessary and legitimate. The right, nay even the duty, of a citizen to rise in arms when oppression is unbearable, and when it is clear that there is no human remedy for it but to range the forces of the people against the brutal power of tyranny, is founded upon a law of nature, of which God is the author. There is, however, even in the old Scriptures, a written sanction for revolution under certain extraordinary circumstances. Rejecting the wise counsel of the old men, Rehoboam answered the just demand of the people by saying: "*my father made your yoke heavy, I will add to your yoke: my father also chastised you with whips, I will chastise you with scorpions.*" Such an answer rendered revolution legitimate. God, accordingly, forbade the tribes of Judah and Benjamin, and the remnant of the people, to march against the insurgents of the ten revolted tribes, and said: "*return every man to his house,* FOR THIS THING IS FROM ME." This important passage is part of the **24**th verse of the **12**th chapter, in the first book of Kings. The number 24 has been purposely chosen as being especially associated with revolution and *regifugia*, to begin from the Roman **24**th of **Febr.** in the year **244** of Rome [1016, 1017]. In the Vulgate the most important part of the verse is composed of **24** words, subdivided into two parts of **12** words each: the last part of the passage contains also **12** words. In English the verse may be divided into two parts which are separated by a semicolon; the first, ending with the word *house*, contains **24** words; the second has **26**, which is the number of *this house*. The whole chapter has the Sybilline number of **33** verses.

1110. The revolution of Switzerland opens the series of the modern revolutions; and its coincidences, though otherwise not many nor very striking, have a marked reference to that circumstance, namely, to its being the first event of the kind in modern history.

1111. The cantons which first threw off the yoke of Austria were *three:* Uri, *Schwitz*, which is the origin of the name of *Switzerland*, and Underwalden. *Three* individuals, one from each of these cantons, first conspired together to free their country: WILLIAM FURST, Meltchcall, and Stauffacher. The word Furst, which means Prince, has, etymologically, the same original meaning as the English word *First, (primus)*. This *William* Furst was father-in-law to a man destined to acquire a still higher celebrity: William Tell, who was the 31st avatar of Delius or Apollo [590].

1112. On the night preceding the Julian 11th of November

or 1st of *February*, arvalis, 1307, the famous oath was taken on the field of Grutli. Each of the three original conspirators brought ten with him. So the fathers of Helvetic freedom were 33 in number [632]. Delius Tell was one of them. Not long after this solemn engagement, the romantic but true incident happened [887], of William Tell being compelled, by the tyrannic Gessler, with bow and arrows to shoot an apple from the head of his own son. The tempest on the lake, Tell's cunning and daring escape, and his shooting the enemy of his country through the heart, hastened the outbreak of the revolution, and favoured its success.

1113. At one o'clock in the morning of the *first* of January, that is to say at the *first* hour of the year, 1308, Julian style, a young conspirator ascended by a rope thrown down to him by his mistress, to an upper room of the castle of Rossberg: then he drew up **20** of his companions who had been lying in concealment in the moat. These **21** men were the nucleus of the insurgent patriots. In the morning other conspirators arrived before the gates, which were opened by the 21 men, and the castle was taken possession of. A horn was blown. This appointed signal was repeated from Alp to Alp. The men of Uri seized on the tower of Gessler, where the Austrian hat, to be bowed to by the people, had been insultingly raised. The Schwitzers took possession of the castle of Schwanan. The messengers, who conveyed the tidings of success from the three cantons, chanced to meet one another in their way, near the middle of the lake. A circumstance still more memorable was this: that not a single drop of blood was shed, and no property suffered the least damage. Furst publicly praised the valour displayed by his son-in-law, Delius Tell, on that day, Friday, the first of January, J. s. or **9**th of January, a s. or **20**th of March, *arvalis*.

1114. The battle of Morgarten was the first fought by free Switzerland. It was on the Julian **15**th of October 13**15**. Thirteen hundred Swiss, owing to their bravery, to the spirit of freedom, to a most favourable position comparable to that of the Thermopylæ [839] but, above all, owing to the protection of God, obtained a signal victory over an army of twenty thousand. The Austrian cavalry attacked first; but, being repulsed by the terrible pikes of the Swiss, they turned back through the narrow path between the lake and the mountain, and trampling down the infantry which was behind them, made the confusion and the disaster general and irreparable throughout the Austrian army. An invincible power, friendly to the Swiss and to humanity, had caused the battle to take place in a spot calculated to bring about such a result.

CHAPTER LXIV.

Revolutions of Holland, England, and America.

1115. The Covenant called the Pacification of Ghent took

place in the proleptic centenary of the American revolution, and on the Julian anniversary of the conception of Romus and Remus [971], namely on the Julian 8th of *November*, A.D. 1576. This Covenant was stipulated between the commissaries of the Provinces and the then Prince of Orange, Thrasybulus William [610]. The Covenant established a league for the driving away of all foreigners, especially Spaniards, and an engagement to abide by the future decisions of the States General. On the Julian 29th of January, or 8th of FEBR. a. s. 1578, in the famous act called the Union of Utretcht, the tyrannical sovereignty of Philip king of Spain was sworn away, and that act is regarded as the foundation of the Republic of the United Provinces.

1116. Thrasybulus William has since become Joseph Mazzini. A dark fatality has made him unsuccessful in all his attempts during his present life. In 1849, on the anniversary of the Union of Utretcht, instead of being at Rome, he was in Tuscany. A Republican demonstration, attempted at Florence on that day, at his bidding, failed in its object. On the same day, without his knowledge, the Roman Republic was voted by the Constituent Assembly at Rome, and proclaimed on the next day. He then came to Rome, and was deservedly raised to the supreme magistracy. A few months later, however, he witnessed the honourable but inevitable fall of the commonwealth.

1117. A blood descendant of Thrasybulus William, namely Mercury William, excited the second revolution of England in 1688, 1689. But let us first speak of the first English revolution, in which the 37th avatar of Mars was the chief actor. Charles the first, by his duplicity and faithlesness, had estranged from himself the affections of his subjects. By his encroachments on the political rights of the English, and on the religious liberties of the Scots, he drove both nations into open revolt. The contest was long and checkered: but at length the unruly bravery of the *Cavaliers* gave way before the enthusiastic yet disciplined valour of the *Round-heads*, and the stern genius of Mars Cromwell. Charles fled for safety to the Scottish army at Newark, though it was encamped there against his own cause. The Scots declined to receive him as a guest, and took him as a prisoner of war. This was on MAY 5. J. s. 1646, or *May* 15, 1646 new style.

1118. But the English Parliament claimed him as having been taken, and actually being, on English territory: and the Scots yielded the king up to the Parliamentary Commissioners, on the 30th of JANUARY 1646, old English style, or 9th of FEBRUARY 1647, new style. He was kept as a prisoner of the Parliament for exactly two years. "A grand and hitherto unheard-of spectacle," says Hume, "was now offered to the world: the delegates of a great people sitting in judgment upon their monarch." The House of Commons first established as a principle that the People are the origin of all just power. They next declared that the commons of England, assembled in Parliament, being chosen by

the People, and representing them, are the supreme authority of the nation, and that whatever is enacted and declared to be the law by the Commons, has the force of law, without the consent of King, or House of Peers. This decree was enacted on the 4th of January 1648, old English style, which is the **14**th of January **1649**, new style, or **25**th of MARCH, arvalis.

1119. The capital sentence against King Charles was pronounced on the **29**th of January 1648, old style, or **8**th of FEBRUARY 1649 new style, or **20**th of APRIL, arvalis. The next morning a man, with a mask on his face and an axe in his hand, was waiting for him on a lofty scaffold, erected in front of White Hall. It was a nobleman who too well remembered that a female relative of his had been dishonoured by Charles in his youth. The head of Charles Stuart King of England, of Scotland and Ireland fell under the stroke. The great heart of Humanity throbs with anguish at the loss of any of her children, be they powerful monarchs or humble plebeians. But the clergy of the Anglican Church insult God and His true martyrs when they attribute the title and honours of a martyr to a King who suffered only in consequence of his wicked and faithless conduct. The date of his death, which is also regarded as the commencement of the English Commonwealth, well deserves to be marked; it was the anniversary of the day when Charles became a prisoner of the Scots, and the proleptic and secular anniversary of the proclamation of the Commonwealth at Rome, on the **9**th of **Febr.** 1849. Charles the first was decapitated on the 30th of January 1648, old style, or the **9**th of **Febr.** 1649, new style [1086], or again, the **21**st of **April**, arvalis.

1120. The English Commonwealth having been overthrown after the death of Mars Cromwell, two sons of Charles the first, namely Charles the second and James the second, reigned in succession; and bad Kings they were, both of them. Charles the second, however, misgoverned with apparent impunity, on account of the reactionary spirit which had then the upper hand among his subjects. But at last the tide of popular opinion returned to its natural channel. Nevertheless James the second, with unintelligent and sinful stubbornness, followed the examples of the faithless and despotic proceedings of his father. Mercury William landed at Torbay on the 5th of November 1688, old style, and James the second took flight on the exact anniversary of the Roman *regifugium* of Tarquin; for, the date of his flight, Dec. 11, 1688, in the old English style, reduced to the new is nothing but the **21**st of **Dec.** 1888. As he crossed the Thames to Lambeth, James flung the great seal of the kingdom into the river: but some months later it was unexpectedly fished up from the bed of the Thames, and carried to Mercury William.

1121. Yet James repented his hasty flight, and again returned to London, though he remained there but a very short time. On Dec. 23, 1688, old style, or January 2, 1689, new style, he fled again

never to return. On the 13th of Febr. 1688, old English style, the same as the 23d of Febr. 1689, actual style, or the **5**th of MAY, arvalis, William and his wife were crowned.

1122. The religious and political persecutions in England drove from her shores to those of North America a number of men endowed with a yet more daring and energetic character than the majority of their countrymen. The English government attempted to violate some of the rights of self-government which the Transatlantic colonies, founded by those English Pilgrims, enjoyed: whereupon the Colonies revolted against the mother country, and after a long struggle, headed by Washington, who was the **48**th incarnation of Emmanuel, succeded in having their Independence recognised by Great Britain. The solemn declaration of Independence was made by the Congress at Philadelphia, on the **4**th of JULY, a. s. A.D. 1**776**. In the *arvalis* style, and in common years, the 4th of *July*, a. s. is the **14**th of **Sept**. I have made the remark elsewhere that 1776 is the product of **4** by **444** [648]. Observe also the isemery of this date, which is the Era of the American Independence, with JULY 14. **776**, the most celebrated of ancient Eras, namely that of the Olympiads [826], with the year **476**, which was that of the fall of the Roman empire in the West, and with 15**76**, the year of the covenant of the Dutch revolution [1115].

CHAPTER LXV.

Revolutions of France.

1223. The four great revolutions which France underwent, in a period of **59** years from 1789 to 1848, seriously and radically modified the political and social condition not only of France itself, but of other parts of Europe. The insurrection of the *Fronde*, has the character of a comedy as much as of a tragedy; yet it exercised, more than Louis XIV, a lasting and, on the whole, happy influence on the French literature; and it affords some isemeries which I will not pass over. The **26**th of August 16**48** is known to historians as *la journée des barricades*. The Queen Regent, to quell the sedition, was compelled to release some political prisoners, and she had afterwards to make other concessions to the popular exigencies. On the 6th of January 16**49**, being Epiphany day, in French *le jour des rois*, the Court fled from Paris, from fear of another insurrection. On the **8**th of FEBR. 16**49**, the identical day on which Charles the first of England was condemned to death, the Prince of Condé, at the head of the royal troops, stormed the bridge of Charenton. Peace between the two parties was negociated on the 11th of March, a. s. 1649, being the Julian 1st of March, and the **21**st of May, arvalis. The coincidences of the years are not less remarkable than those of the days: for, not only are 1648 and 1649 the secular years of the foundation of Rome and the proleptic cente-

naries of A.D. 1848, and 1849, but this political movement in France was also contemporary with the more serious revolution, 1648—1649, in England. Nor can such coincidence be sufficiently explained by the mutual influence of the two countries, seeing the extremely little intercourse which existed between them at that epoch.

1124. I shall now come to notice the isemeries of the revolution of 1789, the greatest political event since the downfall of the Roman Empire. On the 22nd of *February* 1787, which was the 55th anniversary of the birth of Emmanuel Washington, and a proleptic anniversary of the first day of the insurrection at Paris in 1848, the first Assembly of Notables met at Versailles. On MAY 5. 1789, a. s., or Apr. 24. J. s., the opening of the States General took place. Note the double isemery with the closing date of the English revolution, 5th of MAY, arvalis, 1689 [1121]. On the 14th of JULY 1789, or 24th of September, arvalis, the first act of victorious insurrection on the part of the French people occurred with the taking of the Bastille.

1125. On the 20th of SEPTEMBER 1792 the Prussians were vanquished by the French at Valmy. It was the first victory of revolutionary France over the despotic forces of old Europe; and it has no less importance in modern history than the battles of Salamis, won by the Greeks on SEPT. 20. 480 B. C. [879]. The day was also a proleptic anniversary of the battle of Alma, won by the English and French, on the 20th of SEPT. 1854, against the Russians, who represented, under Nicholas, the same cause which was represented by the Persians at Salamis, and by the Prussians at Valmy. Destiny had playfully and intentionally caused an analogy of sound to take place between the very words: *Persia, Prussia, Russia; Salamis, Valmy, Alma.*

1126. On the 21st of SEPT. 1792, being the morrow of the battle of Valmy, the Republic was unanimously proclaimed by the Convention. The 22nd of Sept. 1792, the day of the autumn equinoxe, was fixed upon as the Republican Era of France [1090].

1127. On the 21st of JANUARY 1793, King Louis XVI was beheaded. Here I will pause a little, to solve a question which is likely to occur to some of my readers; and the solution which I am about to give of this particular question, may be applicable to a great many other cases. This Louis the sixteenth was a person of weak and wavering character, but surely one of the best intentioned princes that ever sat on a throne. So far from behaving like a tyrant, he attempted some reforms of which no one of his ancestors would have dreamt. His immediate predecessor Louis XV was one of the most selfish, sensuous, corrupt, and despicable of monarchs. Question: What sort of popular or providential justice is that which makes Louis XV die peaceably on his throne, at the conclusion of an undisturbed reign, one of the very longest

on record, whereas Louis XVI, his wife, and his sister loose their heads on a scaffold? Answer:

1128. In the first place, the whole body of the people administers justice on their rulers only as far as they know and can. The French had no possibility of calling Louis the fifteenth to account for his misdeeds. His successor, though a good man in his private character, committed the political crime of inviting foreign armies to come and fight against his own people. True it is that he was moved by a mistaken notion of substituting a lesser for a greater evil; and He who sees through the heart, will absolve or pardon him: but people are no judges of intentions: they must deal with patent facts. Before popular justice King Louis the sixteenth had made himself worthy of capital punishment. It was necessary to establish on the Continent, as it had been established in England, the principle of the responsibility of rulers, not only before God, but also before their subjects.

1129. As for the providential fitness of allowing poor Louis XVI to get such a return for the liberal and kind exertions made by him in the first part of his reign, consider, again and again, that Divine Justice has repeatedly warned you that she does not immediatedly settle her accounts in this life. Next, I am sorry to be obliged to recall what I have before intimated, that the world of spirits, intermediate between God and living men [95], is very much akin in many respects, to this breathing world of ours. It is a sort of medley and compromise between good and evil.

1130. God had decreed, for the advantage of humanity, that there should be a revolution in France in 1789. He had even fixed upon the very days: there was to be a convocation of the representatives of the nation on the 5th of May, and a decisive victory of the populace over the troops on the 14th of July of the same year. The Republic was inevitably to be proclaimed on the 21st of September in 1792, and the King must be decapitated on the 21st of January of the following year. These decrees were well known both to Angels and Devils. The former were charged with carrying them into execution. The Devils knew full well that it would be utterly impossible to prevent the destined events from coming to pass at the appointed moment, but they made it their business, as far as they could, to thwart the good effects which would have been the natural consequences.

1131. Therefore did they unchain the popular passions, and urge both the multitude and their leaders to the wildest excesses. The angels, with the intent of diminishing foreseen evils, had made a sort of bargain with their adversaries, previously to the breaking out of the revolution. You know that it is criminal and abominable, for living men, to make any sort of compact, direct or indirect, with the spirits of darkness: it is even an act of weakness and imprudence, for angels themselves, to do such a thing, because the Devil will always manage, if possible, to adhere

exclusively to such part of the contract as suits his own interests. Any how the Devils said to the Angels: "We will not trouble and thwart you in promoting the revolution of 1789, and we will even refrain from a part of the disorders and massacres which it would be easy for us to excite, provided you do not thwart our endeavours to bring Danton, Lavoisier, Bailly, Chenier, Madame Elizabette, Madame Roland, and a few other respectable characters under the *guillottine*." These conditions were mutually agreed upon. As to the King, there was no question between the two parties whether he should be beheaded or not. It was a settled point; for, all knew it to be a positive decree of God, on account of some offences committed by Louis in an anterior existence.

1132. There are other divine decrees which the Devils attempt to cross, of course in vain, not knowing them to be Divine decrees. In the case of Louis XVI. all they attempted to do was to see that his death, instead of being a useful warning to bad princes, might be a scandal to good ones, so that it should appear that there was a greater chance for a king of saving his throne by being a resolute tyrant, than a mild and popular administrator. With this object in view, they began by making the reign of Louis the fifteenth as bad and corrupt as they could; for they said: "There is no danger of his being visited with punishment in his lifetime, the revolution being decreed only for 1789." On the other hand the Angels said: "It is not our business to oppose the devils in this attempt: for, in proportion to the accumulated disorders of the preceding reign, will it be the easier for us to bring about the great remedy of 1789." But with respect to Louis the XVI, it was not the interest of the Devils, either, to make him a very bad King; since he was, in any case, to be beheaded. They thought that if he led a virtuous life, his death would result in disgrace either to virtue, or to liberty.

1133. In A.D. 1830, another Divine decree, for a new revolution on an appointed day, was to be fulfilled. Note that A. D. 1830 was the **26**th secular year of the conception of Romulus, as 1831 was the 26th secular year of his birth. On the **26**th of July 1830, being the Julian **14**th of JULY, Charles X. issued the ordinances, so fatal to him, against the liberty of the press, in violation of the constitution of the kingdom. On the 27th, 28th, and 29th of July 1830 the Parisians were up in arms at the barricades. On the last of these three days, the **29**th of JULY 1830, being the 2599th anniversary of the birth of Romulus, the people were victorious against the royal troops, and the King fled from Paris, never to return.

1134. As an immediate consequence of the revolution of 1830 the limits of the national and municipal representations were considerably widened. Those of the national representation, however, were still excessively narrow: for, the electors were scarcely two hundred thousand in a population of thirty six millions. Louis Philippe, the king brought to the throne by the

revolution, obstinately resisted all just demands for a reform of the electoral law. He wished to found his power on the sympathy and interests of the rich: he connived at corruption, thinking it a useful means of government. He disappointed the hopes which the Poles and the Italians had placed in him, to support them against their tyrants. His minister Sebastiani pronounced these impudent and blood-stained words: "*Order reigns at Warsaw*," in announcing that the armies of the tyrant of Russsia had overcome the heroic resistance of the Polcs. Sixteen years after these criminal words, the daughter of Sebastiani was murdered in her father's house by her own husband. The latter, to escape the ignominy of dying on a scaffold, killed himself in his prison. Then an unknown hand retorted the cruel sarcasm by writing on the wall: *Order reigns in Sebastiani's house.*

1135. Nor was the punishment of his master long delayed. The king having attempted to prevent by force the celebration of public dinners by the partisans of reform, the people of Paris rose on the **22**nd of FEBR. **1848**. On the next day the body of a young woman, who had been killed in the strife, was carried in a wain along the streets, with loud and repeated cries: *vengeance, vengeance,* in imitation of Brutus who showed the murdered body of Lucretia to the Romans. On the next day, **24**th of **Febr. 1848**, the people conquered, and Louis Philippe took to flight. On the same day the Republic was proclaimed by the Provisional government. The date as well as the circumstances were calculated to recall the proclamation of the Roman Republic by Emmanuel Brutus, and the flight of King Lucius Tarquinius, on the **24**th of **Febr.** of the **244**th year of Rome [1016]. Therefore did the populace sing at Paris: "*We have driven out the Tarquins.*"

1136. The February revolution in France was preceded and followed by other revolutions in Italy and in the North, during the same year 1848. That year was so rife, with great events and with marvellous coincidences, because it was the 26th secular year of the foundation of Rome by Emmanuel Romulus, and because from the day of the conception of Christ to his 49th birth, both extreme days included, there were exactly 661,848 days, that is to say **66** myriads and **1848** days.

1137. On the 11th of December a. s. or the **24**th of FEBR. arvalis, of the same year 1848, Mercury Napoleon was elected President of the French Republic by universal suffrage, that is to say by the majority of all Frenchmen aged at least **21** years. This new isemery was intended to illustrate the fact that he had been Publicolus [588] who joined Emmanuel Brutus and Mars Collatinus in the proclamation of the Roman Republic. Unfortunately for him, more than for France, he acted this time as Appius Claudius [1029] and not as Publicolus. He should have resigned his presidential authority on the **10**th of *May* **1852**. That day was the secular anniversary of the Ides of May of the year

304 of Rome, or 10th of *May*, a.s., of the year 2152 of the Egyptian Era, on which day Mercury Claudius, with his brother Decemvirs, ought to have resigned their authority [1024]. But on the 2nd of December 1851 Mercury Napoleon overthrew the Constitution to which he was sworn [291]. The insurrection of DEC. 4. 1851 was quenched in blood, The revolution of 1848 has therefore been called a failure by some of its disappointed friends, and more harsher names still by those who are afraid of new revolutions.

1138. The fact is that the blood shed by the people in 1848 and 1849 has not produced all the good results which it should have done, but it has not been shed wholly in vain. In France universal suffrage remains, and a constitution less democratic than that of 1848, yet much more democratic, on the whole, and more favourable to the interests of the working classes than the charter of Louis Philippe. A constitutional government has been preserved in Piedmont and in Prussia; and serfdom, abolished by the revolution of 1848 in the Austrian empire, has not been re-established. This last result far more than compensates for the evil arising from the loss of the liberty of the periodical press in France.

CHAPTER LXVI.

Revolutions of Italy.

1139. Mars Napoleon took the command of the French army in Italy in 1796, and there commenced his career of victories, unparalleled in modern times. The result to Italy of his Italian conquests, was the institution of Republican governments under the dependency of France. A French army having also taken possession of Rome, the Roman Republic was proclaimed on the 15th of *February*, a. s. [974], or 4th *February*, J. s., A.D. 1798. Pope Pius VI was carried away from Rome, by the French, on the 20th of February, a. s., or 9th of **Febr.** J. s. 1798. He had been elected Pope *Febr.* 15. 1775. Pius the sixth, in his previous migrations, had been Ferdinand the Catholic, King of Spain; Avicenne, an Arab physician; Bede, called the Venerable; Joadchim, father of the Virgin Mary; Artaxerses Emperor of Persia, and Numitor, who was proclaimed King of Alba by his grandson Emmanuel Romulus, on the 15th of February, Alban style, in the year 1848 of the Egyptian Era.

1140. On the night from the 4th to the 5th of FEBR. 1831 a revolution broke out at Bologna, and extended to the greater part of the Roman states, and of the duchies of Modena and Parma. On the 8th of FEBR. 1831 the provisional government proclaimed the cessation of the political authority of the Pope over the city and province of Bologna. On the 25th of MARCH 1831 the insurgents were defeated by the Austrians at Rimini. Mercury Napoleon volunteered as a soldier in the small army of the insur-

gent Provinces. 1831 was the 26th centenary year of the birth of Emmanuel Romulus and Mercury Remus.

1141. The European revolutions of **1848**, which was the 26th secular year of the foundation of Rome, were initiated in Italy. On the **12**th of January 1848 Palermo, the capital city of Sicily, rose against the King of Naples. On the **21**st of JANUARY 1848 the Palermitans rejected a compromise proposed by the King's lieutenant. On the **29**th of January a decree appeared at Naples stating that the king, yielding to the wishes of the people, granted a liberal constitution on the general principles of those of France and England.

1142. On the **8**th of FEBR. **1848** the bases of a like constitution for Piedmont were proclaimed at Turin. A similar decree was issued by the Grand-Duke of Tuscany on the 11th of February, a. s. or the **30**th of *January*, J. s. [!119]. On the same day the Constitution, promised on the 29th of January, a. s. was promulgated at Naples. On the **15**th of *Febr.* [1139] it was promulgated at Florence.

1143. On the **24**th of **Febr. 1848**, the very day of the revolution of France, the King of Naples swore to the new Constitution. There was no electric nor optic telegraph, at that time, between Paris and Naples. News took nearly a week to travel from the one city to the other. On the **22**nd of March, after a glorious combat of five days in the streets of Milan, the Austrian troops, headed by Radetzky, were driven out. *On the same day* the Austrians were also driven from Venice, and a provisional government was proclaimed in both cities.

1144. On the **15**th of *May*, the three greatest cities of Continental Europe were simultaneously in insurrection: Paris, Vienna, and Naples [825]. The cause of the people won the day only in the second.

1145. On the **24**th of **November 1848** Pope Pius the ninth fled from Rome. An expression in Farini's history might erroneously lead his readers to suppose that Pius fled on the 25th, as the event was generally known at Rome only in the morning of that day. The printed relation of the wife of the Bavarian ambassador, Spaur, who, with her, accompanied the fugitive prince to Gaeta, states more precisely the day, the hour, and the circumstances of the fact.

1146. It is one of the most extraordinary even among isemeries of the first class [633]. The city of Rome was founded on the **24**th of **Nov**. a. s. [975] in the year **1848** of the Egyptian Era [757]. Pius the ninth fled on the 24th of Nov. A.D. 1848, which was the **4448**th year of the Egyptian Era. There are thus, between the two events, **26** full centuries, or exactly **2600** years, to the very day. The number of days, both extremes included, is **949,629**. But the isemery is still more strict than can be expressed by any number of centuries, years, or days: for it extends to the very hour. It is true that the founda-

tion happened at sunrise, and the flight of Pius the ninth, or more exactly his taking off the Pontifical robes, at about the hour of sunset: you will see that there are, nevertheless, 26,000 solsticial years, to the very hour, from the former to the second event. In the climate of Rome, at that time of the year, the Sun remains above the horizon nearly nine hours and a half. Now, in the year of the foundation, the summer solstice happened at a quarter of an hour past midnight at the beginning of the **21**st of JUNE, a. s. The solstice, therefore, preceded the foundation of Rome by 156 days and 7 hours. But in A.D. 1848 the summer solstice happened, for the meridian of Rome, on the **21**st of JUNE at half past nine in the morning, and, therefore, 156 days, 7 hours, and a quarter before the sunset of the 24th of November 1848 A.D.

1147. The twenty sixth century of the eternal city was expiring, or had just expired. An irresistible influence urged Pius to leave the seat of his double authority, that Quirinal Palace where he had so often received the ovations of a loving people. His popularity was to the Popedom like the flickering light of a dying lamp. Pius took off his Pontifical robes in the presence of the French ambassador, and assumed the gown of a simple priest. An unexpected impediment occasioned a little delay, but, his evasion being favoured by *Benedetto Filippani*, he came out by a back door of his palace at half past five o'clock in the afternoon of the 24th of Nov. 1848. To desert his people and his capital, and to despoil himself of the Pontiff's garments, was emblematical of the fact that, by an eternal decree, he ceased from that moment to be the legitimate Pope of the Catholic Church. The third period of Rome had begun [896]. Pius is now an Antichrist, and so will any of his successors be if elected by Cardinals, and not by the free votes of all the Christian world.

1148. On the **29**th of DEC. **1848** the decree was issued, by the Provisional government, for the election of a Constituent Assembly of the Roman States. On the **21**st of JANUARY [1127] of the year **1849**, the elections took place, by Universal suffrage, throughout the Roman States. The number **1849** is the square of the Sybilline number **43**, and contains, besides, an especial allusion to the **49**th Incarnation. On the **5**th of FEBR. [1140], 1849, the Constituent Assembly first met at Rome.

1149. On the **8**th of FEBR. 1849, or the **20**th of **Apr**. arvalis, the re-establishment of the Republic was voted. Charles BONAPARTE, nephew of Mars Napoleon, having ascended to the tribune, made an eloquent speech, at the conclusion of which, suddenly turning pale, he said: "*I hear the voice of your* ANCESTORS, *from under the ground, demanding of you the Republic.*" The occult sense of these words was related to a man who was sitting below him. That man, whose name was FILOPANTI, also ascended the tribune, and proposed the *fundamental decree*, or constitution, of the Republic, in these five articles: 1*st*: *The Papacy has*

fallen, by right and in fact, from the temporal government of the Roman States. 2nd: The form of the Roman state shall be purely democratic, and take the glorious name of the ROMAN REPUBLIC. *3d: The Roman Republic shall have for its principal object, the amelioration of the moral and physical condition of all classes of society. 4th: The necessary guarantees shall be given to the Sovereign Pontiff, for the independent exercise of his spiritual power. 5th: The relations of the Roman Republic with the other parts of Italy shall be determined by the Italian Constituent Assembly.*" The result of a long discussion was that the Assembly almost approved unanimously the first two articles, striking out the third, and amending the fifth. The obvious sense of the word *temporal*, in the first article, related only to the political power of the Popes; the occult sense, however, related to their spiritual authority as well. The hidden sense of the words *Sovereign Pontiff*, in the fourth article, related to Christ, who is the only Sovereign as well as eternal Pontiff, according to Melchisedech's order, which is the order of Righteousness. The whole decree was definitively passed at one o'clock on the morning of the 9th of **Febr. 1849**, or **Apr. 21** arvalis, and at noon of the same day the Republic was solemnly proclaimed on the Capitol.

1150. On the **30**th of *April* 1849 the Romans victoriously repelled the French from the neighbourhood of Rome. During the next month the Roman territory was also invaded by the Austrians, the Spaniards, and the Neapolitans. The resistance of the Romans ceased, by a decree of the Assembly, on the 10th of June. Romulus, in his new form, fought with his own hands for the defence of Rome. On the **4**th of JULY 1849, a French regiment occupied the square of the Capitol, in the centre of which rises the equestrian statue of Emmanuel Aurelius. Two companies proceeded to occupy the Hall where the Constituent Assembly usually held its sittings. In the absence of other members, he who had proposed the fundamental decree entered the Hall with the foreign soldiers, and wrote and signed with his own name two copies of a solemn protestation. Then, remembering how the ancient Senators had received these same Gauls, in their curule seats, he placed on his shoulders the tricolor scarf, and in a loud voice read his protestation to the French soldiers, with whom he left a copy of it. He next had a second copy signed by his colleagues, who assembled in another place on the same day. Thus fell the Roman Republic of 1849. Yet shall it rise from the dead as did its author.

1151. He who sent a French army against Rome in 1849, went himself, at the head of another and more powerful French army, and fought in behalf of Italy against the Austrians, in 1859. On the **30**th of *April*, 1859, [1150] the French first entered Piedmont, as allies. May 20, battle of Montebello: May 30, battle of Palestro, won by the Piedmontese. It was the anniversary of the battle of Goito, their principal victory in 1848. June 4, or **15**th of *August*, arvalis [972], battle of Magenta. JUNE **24**, battle of

Solferino [753]. On the 12th of June, being PENTECOST [687], day, the Austrians evacuated Bologna.

CHAPTER LXVII.

Revolutions of Spain, Portugal, Greece, Poland, Belgium, and Germany.

1152. On the 2nd of May, or 20th of **April** J. s., 1808, there was a great insurrection at Madrid against the French. JULY **29**. 1808, King Joseph Bonaparte withdraws from Madrid. Sept. **24**. 1810 first sitting of the Constituent *Cortes*. **Febr. 24**. [1135] **1811**, the Cortes transferred from the territory called the Island of Leon to the city of Cadiz. On the **21**st of JANUARY, [1127] **1812** the Cortes name a new Regency. March 18. **1812** or May **29** arvalis, the Cortes sign the new charter for Spain; which is the celebrated constitution of 1812, based on the principle that the Supreme sovereignty resides in the nation. Aug. **24. 1812**, the French raise the siege of Cadiz, which siege had continued two years and a half.

1153. A degrading despotism having been re-established in both the peninsulas, after the downfall of Napoleon, a new revolution broke out in Spain on the first day of the year 18**20**, and the constitution of 1812 was temporarily restored. The example of Spain was soon followed in Italy, a like constitution being proclaimed at Naples in 18**20**, and at Turin in 18**21**. Despotism, again, got the upper hand, through the intervention of Austria in Italy, and of France in Spain: but on the **24**th of July 18**34** the Regent, Queen CHRISTINA, first opened the Cortes according to a new liberal Constitution, granted in the name of her infant daughter Isabella the second, who, in spite of the retrograde party, had been proclaimed queen of Spain on the **24**th of Oct. 18**33**.

1154. The revolution of Portugal, from which the present constitutional government of Portugal originates, was initiated on the **24**th of **Febr**. [1152] 18**32**, by Don Pedro taking possession of the island of Terceira. On the 10th of July 18**32** (SEPT. **21**. arvalis) [1126] he took possession of Oporto.

1155. The revolution of Poland began at Warsaw Nov. **29. 1830**. On the **20**th of Febr. **1831** a. s. or **8**th of FEBR. [1149] according to the Julian style, which is still used in the Russian empire, the battle of Grochow was fought. Russian loss 5000 men, Polish 2000. Apr. 6. a. s. or MARCH **25** J. s. 1831, battle of Zelicho won by the Poles. May **26**. a. s. or May **14**. J. s. 1831. signal defeat of the Russians by the Poles at Ostrolenka. Battle of Winsk, JULY **14**, [1124] 1831. Warsaw taken by the Russians SEPT. **8**. 1831. [883].

1156. A bloodless revolution happened in Denmark at the beginning of the eventful year **1848**, by the new king making the solemn promise of a constitution, on the 28th of January a. s.

which, in the solsticial style, was the ninth day of the second month, as the 9th of **Febr.** [1149] is the ninth day of the second month of the actual calendar.

1157. The revolution of Belgium happened in the centenary year of the conception of Romulus, A.D. 1830, on Sept. **26** a. s. or **SEPT. 14** J. s.

1158. The revolution of modern Greece began in the year 1821. On the 24th of March 1821, YPSILANTI, the chief of the Hellenic Hetairia, proclaimed at Jassy that the time of expelling the Turks from Europe had arrived. On the **20**th of OCT. **1827**, [970] the united fleets of England, France, and Russia, defeated the Turkish fleet at Navarino. From that moment the independence of Greece was secured. There is a battle, in the history of France, which presents a curious coincidence, both of date and of names, with this naval battle of Navarino. The King of *Navarre* won the battle of Coutras on the **20**th of OCT. 1587. This king of Navarre, in 1589 [1124], became King of France, and was called Henry the fourth, but at Coutras he commanded the Huguenots, who then represented in France the party of religious liberty and mental progress. He was the 25th avatar of Delia. Her present avatar Enristova, or HENRIETTA Beecher Stowe, was born in America: which great region was discovered by Neptune Columbus on the night of OCT. **20**. a. s. **1492**. Ibrahim Pacha was signally defeated by the Maynotes on the 8th and 9th of **Aug**. a. s. 1826. Adrianople was taken by the Russians on *Aug*. **20**. [747] a. s. or **Aug**. 8. J. s. 1829.

1159. The Treaty of Adrianople, including stipulations favorable to the independence of Greece, was signed **SEPT. 14**. 1829. The Porte solemnly acknowledged the independence of Greece **APR. 25. 1830**. There was a bloodless revolution in Greece, on the 14th of **SEPT**. 1843, when the new king was compelled to accept a liberal constitution.

1160. The example of the popular agitations of Italy in 1847, and more especially of the revolution of France in February 1848, caused a revolution in Germany. *March* **15** [1075], or **26**th *May* arvalis [985], 1848, an imperial rescript in Austria granted the liberty of the press, the national guard, and provincial assemblies. March 18, 1848, or 29th of May arvalis, the same day on which the insurrection commenced at Milan [1143], an insurrection broke out at Berlin. On the next day the royal troops withdrew from the capital. On the same day the Hungarian Diet abolished the *corvées* and servitude of the peasants. MARCH **25**, 1848 [1140], a constitution for the Austrian empire was proclaimed. On the same day five thousand Piedmontese arrived at Milan. **June 29**. 1848, election of the Vicar of the empire of Germany by the national Assembly at Frankfort.

1161. There being many more than 365 events of an ascertained date, in human history, nominal isemeries are inevitable even on the supposition that there is no occult Influence favourable

to coincidences. But the revolutionary events mentioned in these five chapters form a thoroughly distinct class of important events [628], and it is truly wonderful that they should present so extraordinary a *proportion* of remarkable coincidences. To simplify our argument, let us dismiss, for a while, all the numerous coincidences of the third class [635] to be found among the dates of the revolutions, all the half sybilline dates, and even the wholly sybilline dates belonging to the Julian and actual styles. Out of the hundred years of a century there are only 20 which may be called sybilline years, namely 8, 9, 12, etc. [632], and we have, in these five chapters, one hundred dates belonging to the principal events of the modern revolutions of Europe. If no human or superhuman Influence favourable to our own isemeries, had been concerned in the causes and circumstances of the revolutions, it would be natural to expect that nearly twenty, or at most a few more than twenty, would belong to years the two last figures of which are some of the sybilline numbers, such as 8, 21, 48, 76, 89. Now what is the fact? Not twenty only, or one in five, but by far the greater number of these dates belong to sybilline years. It is, however, fair to observe that political events exercise a natural influence on future events of the same class, and that, consequently, it is no wonder if, a revolution having broken out in France, for instance, at the beginning of 1848, there were many other revolutionary events in the same year. So let us here simply take into consideration the years attended with revolutions, without reckoning how many revolutions there were in each of them. The revolutionary years were: 1308, 1576, 1578, 1587, 1646, 1647, 1648, 1649, 1688, 1689, 1776, 1787, 1789, 1792, 1793, 1798, 1808, 1810, 1811, 1812, 1820, 1821, 1826, 1827, 1829, 1830, 1831, 1832, 1834, 1843, 1848, 1849, 1859. These are, in the whole, 33 years. The most probable number of sybilline years, among them, would have been one fifth of the whole number 33, that is to say not more than 6 or 7; yet there are not fewer than 19. There are, among the 365 days of the year, only 33 sybilline dates [633, 634], or about 1 in 11: consequently the number of sybilline dates, most likely to be expected from our 100 revolutionary dates, was nearly 9: there are, however, not less than 48, that is to say nearly half of them.

1162. The calculus would assign a most enormously great quantity for the denominator of the fraction which would express the natural chances of having so many sybilline dates among a hundred dates taken at random [674]. But in truth a man endowed with an ordinary share of common sense, on simply going over these dates and considering them with attention, must needs arrive at the conclusion that they are not the result of a stray combination of chances. He, on the other hand, who would not see this, even unassisted by a superior scientific training, has not mind enough to understand or to appreciate the philosophical principles of the calculus of probabilities, were he as capable as a

calculating machine of performing with exactitude the mechanical drudgery of its operations.

1163. If these revolutionary isemeries are not accidental, it remains to be seen whether they are attributable to the machinations of living men, say of some powerful and ancient secret society, or to the mysterious influence of good or evil spirits. Those who consider that these revolutions have improved the moral and physical condition of mankind, and that the numbers exhibited in these five chapters of ours are the same as those now attached to the divisions of the Bible, and to the dates of the greatest, holiest, and most salutary events belonging to the history of the Old as well as of the New Testament, must be inclined to conclude that even these revolutionary coincidences are the work of Divine Providence: and such conclusion is right and true [133].

CHAPTER LXVIII.

Isemeries of Emanuel's lives after Christ.

1164. It is a task much above the mental habits and strength of the ordinary scholar and *savant* of our times, and within the grasp of only a few men endowed with superior reasoning powers akin to genius, clearly, fully, and firmly to understand how the complexity of the coincidences noted by me in the chronology of the early lives of Emanuel, and their dove-tailing with one another, with the successive phases of the calendar, and with the scanty human documents of ancient chronography, form a splendid and important addition to the internal evidence of the Divine origin of Miranda [796]. Men of average capacity and information can much more easily grasp the import of the following isemeries, all of them being based upon ordinary and uncontested historical documents. I will put before the readers of Miranda some of the most important historical isemeries in the lives of the six male Consentes, and of the greatest female Consens.

1165. Emanuel Aurelius, or Marcus Aurelius Antoninus, surnamed the Philosopher, was born on 26th of April, Julian style, or Apr. 23 [821] a. s. A.D. 121. He took the government of the Roman world in the year 161, and died on the 17th of *March*, or 77th day [752] of the Julian year 180, being also the 14th of March a. s. and the 25th of May, arvalis. The unreformed or ancient Egyptian year in which he was born began on the 24th of July, J. s. or 21st of July a. s. of A.D. 120 and it was the very day of his conception. His birth was on the 7th of Pauni, or 277th day of the Egyptian year. The Egyptian year of his death commenced on the 7th day of the 7th month of the year 179, according to the actual style: therefore the day of his death was [738] the 12th of the 9th Egyptian month, or 252nd day of the Egyptian year.

1166. Emanuel Constantine was born in the year 272. He was

proclaimed emperor at York, in England, July **25**. J. s. A.D. **306**. Entered Rome, after his victory over the tyrant Maxentius, Oct. **29**. J. s. in the year **312**. In consequence of this event the Senate erected in his honour the magnificent arc which still proudly stands, near the Colosseum. He caused a cross to be put in the hand of his statue, in the middle of Rome, and a Latin inscription at the base of it, which, as related by Eusebius, was to the following effect: "*By this salutiferous sign, Constantine rescued Rome from tyranny, restored freedom to the Senate and to the Roman People, and her ancient splendour to the city.*" He died on the 2nd of May J. s. which was also the **121**st day, according to the actual style, of the year **337**.

1167. Emanuel Mahomet was born **Apr**. **21**. J. s. or Apr. **22**. a. s. A.D. 571. The day of his flight from Mecca, or the Hegira, was Friday the 16th of July, J. s. or July 18. a. s. A.D. **622**. Died June **8** J. s. or **22** Sextilis, arvalis, A.D. **632**.

1168. Emanuel Charlemagne born A.D. 742, crowned emperor at Rome Dec. **25**. J. s. A.D. **800**, died Feb. 1. a. s. **814**.

1169. Emanuel Godfrey, born of *Eustace* Count of *Boulogne*, in an unknown year of the 11th century, took Jerusalem in 1099, and died *July* **18** J. s. [1167] or July **24** a. s. A.D. **1100**.

1170. Emanuel Dante born at Florence in 1265, day not known. The Arabic sum of 1265 is **14**. He died in 13**21**, or **21**st year of the **14**th century, on the **14**th of **Sept**. J. s. or **22**nd of **Sept**. a. s.

1171. Emanuel Gutemberg, born at Mentz, on an unknown day of the secular year **1400**, died **Febr**. **24**. J. s. 1468. [758].

1172. Emanuel Raphael was born at Urbino Apr. 6. J. s. or Apr. 15. a. s. and June **25** arvalis, 1483. This date is established by an inscription which exists under Raphael's paternal roof: "Numquam morituros, *exiguis hisce in ædibus eximius ille pictor* Raphael *natus est, Oct. Id. Apr. An. MCDXXCIII.*" The human author of the inscription meant that Raphael's renown was immortal, but the occult Inspirer affixed a still higher meaning to those words: *numquam morituros*. Raphael's human frame, however, died on the **6**th of *April*, J. s. or *Apr*. **16**, a. s. [782] A. D. 15**20**. That day was not only the Julian anniversary of Raphael's own birth, but also the ecclesiastic anniversary of the death of Christ, because it was Good Friday. A woman, who, on the **29**th of **June** a. s. 1848, acquired the same relation to the 49th life of Emanuel that she had to Dante, his **43**d life, [593] was born *Apr*. **16**. 18**24**, which was also Good Friday, Resurrection day having fallen on the 18th of April a. s. or *April* **6**. J. s. 1824. Raphael's mortal remains were intombed in the *Pantheon* at Rome, with an inscription, by Bembo, which mentions the circumstance that he lived exactly **37** years. Christ was the **37**th Incarnation from Adam the first. Raphael's family name, Sanctius, had an occult meaning, as if to say the Holy, the Just one. The word Dikaios, the *Just*, in the passage [568] where Plato

prophecies his future death on the Cross, on the 19th of Apr a. s. or 29th of June arvalis, A.D. 34, is the 1520th word of the second book on the Republic. The chapter is the 5th of the second book, and 29th of the whole work.

1173. Emanuel Galileo was born at Pisa on the 15th of *Febr.* [974] J. s. or Febr. 25 a. s. 1564. His name *Galileo Galilei*, alludes to the country of Galilæa, where Emanuel Jesus was brought up. The passage in Acts 1. 11, in a literal sense, alludes to the *Galilean* apostles looking at Jesus, who was ascending to heaven, but it is also prophetical of the advent of Emanuel Galileo, and of his astronomic discoveries. In 1582, which was the year of the Gregorian correction of the calendar [1084], Galileo discovered at Pisa the *isochronism*, or approximate equality, of TIME of the oscillations of a pendulum. The very name of PISA, in Italy, alludes to the relation of the Julian quadriennial cycle, improved by Gregory, with the quadriennial cycle of the Olympic games, at PISA in Greece. More isemeries can be detected in the dates of Galileo's life, written by his disciple Viviani. He died on the 8th of January 1642 a. s. or DEC. 29. 1641, J. s.

1174. Emanuel Newton was born in England on the 25th of DEC. or Christmas day 1642 J. s. or Jan. 4, 1643, a. s. It was only one year, minus four days, since he had died under the name of Galileo. The date of Galileo's death contains some allusion both to his 37th, and to his 47th birth; for in the year of the birth of Jesus the 29th of December, Julian style, was the 25th of Dec. actual style. In his early youth Newton wrote the following verses for a portrait of Charles the first, suspended in his room:

> "*But now* A CROWN OF THORNS *I gladly greet:*
> *Sharp is the crown, but not so sharp as sweet.*
> *The crown of glory, that I yonder see,*
> *Is full of bliss and of* ETERNITY."

When he was Homer, he would very likely have made calculations of such mediocrity as distinguishes these lines, which he made when his mission was to be the greatest of modern mathematicians, not a poet. The importance, however, of those 34 words, consists in the allusion to the mysterious relation of Newton with Him of whom it was said: "*And when they had platted a crown of thorns, they put it upon his head.*" The name of ISAAC Newton, also bore allusion to Christ. He died on the 20th of March, J. s. A.D. 1727.

1175. Emanuel Washington was born in Virginia on Friday the 11th of Febr. 1732, according to the Julian style, which was there still in use, or 22nd of FEBR. a. s. the diabasis being then— 11. He was the 32nd incarnation, from Adam the third, and 48th from Adam the first. The arabic sum of 1732 is 13, which is also the original number of the United States, and of the stripes in their banner. The number 13 does not belong to our usual coincidences, but Emanuel chose to illustrate by pleasant coincidences even that number to counteract the prejudice which exists

against it. For a like reason he caused many of the happiest and greatest events in the history of America to happen on Friday.

1176. Washington received his first military commission on the **20**th of Oct. J. s. 1753. His military operations began in the year 1754. A French detachment surrendered to him near the *Great Meadows*. He erected there a small stockade, afterwards called Fort Necessity. That small piece of fortification was the emblem of a thing of infinite strength, namely the intrinsic immutability of geometric truth, which God himself, willingly but inevitably obeys, throughout the immensity of space and of time. Emanuel Washington was attacked in *Fort Necessity* before the ditch was completed; and on the morning of the **4**th of July [1150] was compelled to surrender it by capitulation. On the **14**th of June, 1775, 25 years before the battle of Marengo, he was unanimously chosen commander-in-chief of the *United Colonies*. *On the* **4**th of **July 1776** they became the United States of America. Washington won the battle of Trenton on the **26**th of December of the same year. It was the first victory obtained by the Americans over the English. On the **30**th of *April* [1150] **1789** [1124] he was installed President of the United States. He was the first to obtain that dignity, and was unanimously elected to it. His death was on the **14**th of Dec. 1799.

1177. The day of the **49**th Incarnation was Sunday **July 21**. 1811 [778]. Emanuel was born and baptized on Monday the **20**th of **April 1812**. The first day of the Creation was also Monday, or the first working day of the Christian week, there being, from the first day of the Creation to the 49th birth of Emanuel, the remarkable numbers of

5,**843,866** days,
or **834,838** weeks.

Remark that there are also, from the beginning to the accomplishment of the Creation, **12,000** actual years exactly, or **12,000** Julian years minus **100** days; and from these two events to the 49th birth of Emanuel there are, respectively, 16,000 and 4,000 [761] actual years, exactly, or 16,000 Julian years minus **134** days, and 4000 Julian years minus **34** days; the diabasis, in the years of those three events having been respectively, **122, 22,** and **—12**.

1178. The most notable dates in the **49**th life of Emanuel, from his birth to this day, are: **Sept. 14**. 1826; **June 29, 1848**; **Febr. 9, 1849**; July **4, 1849**; **sept. 22**, 1853; July **29**, 1858; **July 21, 1859**.

1179. The 20th of Apr. 1812 was the first of Quintile, or **122**nd day of the Solsticial and arvalis styles, and the **8**th of April, or **99**th day of the Julian year, as it was the **111**th of the actual year. The arabic sum of 1812 is 12.

1180. In the Catholic Calendar the day of the 49th incarnation, **July 21**, a. s. or July **9**, J. s. and 1st of September arvalis, was Saint Daniel's day. In the **9**th chapter of Daniel is the famous prophecy of the appearance of Messiah at the middle of

the 70th *week*. We saw that this prophecy was applicable to the 37th incarnation, if we took the weeks for septennial periods. As, however, 49 is the product of 7 by 7, it was but proper that Daniel's prophecy should also imply some allusion to the 49th birth of Emanuel. Now if you reckon from the beginning of the solsticial or arvalis year 1811, to the moment of Emanuel's birth, you will see that there are 365 + 121 complete days, and some hours; that is to say 69 weeks and a half. So he was really born at the middle of the 70th week. In the tenth chapter Daniel says that he was mourning three full weeks, namely 21 days, and that in the 24th day of the first month he saw a man shining like a BERYL: and in the 11th verse of the same chapter the same man, whose body resembles a beryl, says: "*O Daniel, a man greatly beloved, understand the words that I speak unto thee.*" The word Beryl is in allusion to the names of a man (600), and woman (592), whose first-born child was Emanuel in his forty-ninth life. The 21st chapter of Revelation alludes also to the same name, and to the year and the very date of Emanuel's birth, both in the actual and in the Julian style, by stating, in the 20th verse, that the 8th, out of the 12 precious stones on which the Holy Jerusalem is founded was BERYL.

1181. In the year 1811, Pentecost day and all the other Sundays after it, presented notable isemeries and coincidences. In the bissextile year 1812, the 29th of February was the day of Saint Romanus: the 26th of March was *holy Thursday* and Saint EMANUEL'S day. The next day, 15th of *March* in the Julian style, was at once the Julian anniversary of Emanuel Cesar's death, and the Ecclesiastic anniversary of the death of Christ. Resurrection day was consequently the 29th of March, being at the same time the 77th day of the year in the Julian, the 89th in the actual, and the 100th in the solsticial or arval style. Pentecost day was the 20th Sunday of the actual year, and the Julian 5th of MAY.

1182. He was born in a small island formed by a little river running from South to North, by the side of a mill dam, representing in its humble proportions the cataracts of the mighty Nile, on whose banks Emanuel was born for the first time in the island of Meroe. That little river, in the upper part of its course, washes the base of a conical peak. Myriads of winged male ants, the season of their loves being over, used to flock to a church dedicated to the Virgin Mary, at the top of that mountain, there to die, on the day when crowds of devout mountaineers celebrated her festival. The position of Emanuel's birth-place, in a vast and fertile plain, is such that the Ants' mountain is, for it and for a long tract in the direction of its meridian, a sort of colossal Sun-dial. The crest of the distant mountains is projected in an undulated and neatly drawn line over the sky, by the distinction of a deeper from a lighter azure colour. Now, if you stand in the proper manner, and see the tip of your middle finger against the top of the Ant's

mount, it will be noon-time when the finger's shade falls on the line which divides longitudinally the palm of your hand. Millions of souls are serving their apprenticeship, in the bodies of brute animals, even ants and bees, to be invested, at some future time with the dignity and duties of Men. But the redemption, won by the blood and sufferings of Emanuel, extends to future not less than to present men: to those now inhabiting the Earth, and to those who shall inhabit the other planets and stars of this Cosmos [112].

1183. Emanuel carries always and everywhere, in his innermost nature, the fountain-head of Divine Omniscience: yet his human mind is limited and liable to error like that of other men. In his present life he had been in total ignorance of his mysterious antecedents, until the 14th of September 1853. The constant and supreme object of his life, until that day, had been to fit himself for what he regarded as a self-imposed mission of improving, at some future time, to a great and lasting degree, the general condition of mankind. In his youth he loved God very tenderly, and put an unlimited trust in Him; but, in riper age, the intrinsic absurdity of some dogmas of the Roman Catholic religion in which he had been brought up, the subserviency of too many of its unworthy ministers to interests opposed to those of humanity, and, above all, the apparent triumph of iniquity, had made him sadly distrustful of Divine Providence, and even caused him to bear a grudge to it. He, therefore, relied on purely human means for the carrying out of his gigantic projects in behalf of humanity. He was ready to sacrifice his life, his happiness, his very name and fame, not only to a certitude, but even to a mere chance and a faint hope of succeeding at last in conferring some great benefit upon the human race.

1184. On a sudden the dogma of the migration of souls was revealed to him, and he was made aware, in a manner calculated to carry irresistible conviction to his mind, that he had himself been Adam, the progenitor of mankind. He was not elated by the least fealing of vanity at so important a discovery. His first and strongest impulse was at once one of reconciliation and love to God, and of rejoicing for humanity.

1185. On the 22d of SEPTEMBER 1853 he prostrated himself to the ground, and worshipped the Almighty. Then, rising up, he put his right hand on the Bible, and said: "*I regard this book as mainly due to Divine inspiration.*" Lastly, by a sudden and unforeseen impulse, he said in a rough and energetic manner: "*Christ, I recognise thee as God.*" He had then not the remotest suspicion or notion of his own intimate connexion with Christ.

1186. On the night, however, of the same day, 22nd of September 1853, an incident took place, which had an evident relation with that great mystery. Addressing the shadows of great men which were surrounding him, he said: "*are the Negroes my sons?*" wishing to know whether the Negroes were physically descended from Adam. No answer was given to him: it was only

at a later time that he was to know that the Negroes were descended from the *first* Adam, but not from the third, or White Adam, who ate the forbidden fruit. Construing, however, that silence into a negative, he said: "*at all events they are your brethren, endowed with the same rights as you, and* REDEEMED BY THE SAME BLOOD." His utterance was at first authoritative but calm like that of a man speaking to his children; but when the words: "REDEEMED WITH THE SAME BLOOD" issued from his mouth, his tone became suddenly louder, and sounded like an almost superhuman voice. He was himself astonished, as he had never heard such a voice in his life.

1187. On the next day he wept bitterly at the recollection of what he fancied to have been his own sin of eating the forbidden fruit in Eden, but blamed those who charged our common mother Eva with the greater share of the original guilt, proudly saying that, whatever it was, he meant to lay it all to his own charge. His shoulders were broad enough to bear it, and the blood of Christ more than powerful enough to atone for it.

CHAPTER LXIX.

Isemeries of Neptune.

1188. Ogyges died, according to a fragment of Hellanicus, [717], 1020 years before the first Olympiad, or in 1796 B. C. consequently 16 years after the flood of Noac, called by the Greeks the flood of Ogyges [470].

1189. Following the Parian marbles the flood of Deucalion happened **1265** [470] years before the first year of the **129**th Olympiad that is to say in 1529 B. C. or **753** years [975] before the first Olympiad. Following the true meaning of the biblical chronology [719] Jacob was born in 1476, or **700** years before the first Olympiad, and died in 1402 B. C. Aaron, born in 1242, died in 1261 B. C.

1190. Next to Emanuel Romulus, Rome is chiefly indebted to Neptune Romulius, for her foundation in **753** B. C.

Cyrus, born in 599, died in **529** B. C. one thousand years after Deucalion's deluge.

Themistocles won the battle of Salamis SEPT. **20**, **480** B. C. [882].

All that is known, with any degree of precision, concerning the chronology of Socrates, is that he suffered his noble death in the secular year **400** B. C.

Demosthenes died in the temple of Neptune [582] on the **29**th of OCT. **322** B. C. being the 448th anniversary of the conception of Romulus and of the marriage of Silvia, at which Romulius was present [900].

Cicero was murdered on the 7th of Dec. of the original Julian style, which was the **8**th of DEC. in the common Julian style, and **4**th of DEC. a. s. of the year **43** B. C.

1191. There is no authentic document as to the years and days of the birth and death of the great apostle Neptune Peter. According to the catholic tradition, however, he was martyred at Rome, under Nero, on the 29th of JUNE J. s. or 25th of June a. s. That tradition is correct, and the year was the 66th of the Christian Era, and 818th of Rome. Protestant bigots think themselves bound to believe that Peter was never at Rome, with as much tenacity and reason as a Catholic bigot believes a certain ancient skull which is shown at Rome to be the identical head of Saint Peter.

1192. Saint Benedict, born A. D. 480 [882], died MARCH 21 J. s. A. D. 543.

Hildebraud, or Gregory VII, elected Pope APR. 20 J. s. or APR. 25 a. s. 1073, died May 24, J. s. 1085.

Saint Bernard died on the 20th of APR. J. s. 1153.

Columbus was born in 1441; set sail from Palos, in Spain, July 22, a. s. 1492: was the first of his own crew to see a light on the land of the new world, on the night of OCT. 20, a. s., and landed on the following day, Oct. 21, 1492.

1193. Shakespear was born *Apr.* 23. J. s. 1564, namely on the Julian anniversary of the death of Christ [821], and in the very year of Galileo's birth. He died on his 52nd birth day, *Apr.* 23, J. s. 1616. Neptune Shakespear was not only the greatest dramatic author, but he also honoured the stage by being himself a professional actor. Vesta Lisabeta was fond of his plays. Delia Enristova (591) relates this pleasing anecdote: "*Queen Elizabeth even so far condescended to the poet, that she dropped her glove on the stage at his feet, while he was performing the part of King Henry IV. Shakespear picked it up, and presented it to her, improvising these two lines, as if they had been a part of the play.*"

"*And though now bent on this high embassy,*
Yet stoop we to take up our cousin's glove."

He called Lisabeta *his cousin*, as an obvious allusion to the kingly part which he was representing: the occult sense, however, of his words, intimated the spiritual relationship between the then haughty queen, and the humble actor, who in a higher sphere was her husband and lord.

1194. Bossuet, who was the next avatar of Neptune, was born on the 27th of Sept. 1627, baptised *Sept.* 29 1627, and died on the 12th of April 1704.

1195. Nelson was the 29th avatar of Neptune from the time of Adam the third, and his last avatar on this planet; was born on the 131st anniversary of his preceding baptism, *Sept.* 29, a. s. or 10th of the 10th month arvalis, 1758. He won the naval battle of the Nile, as it is called by the English, or of Aboukir, as the French call it, on the 1st of August a. s. or 21st of JULY, J. s. 1798. The battle of the Pyramids had taken place 11 days before, on the 21st of JULY a. s.

1196. There is unhappily a dark spot in Nelson's life. In

deferenee to a wicked woman whom he unlawfully loved, he rescinded the capitulation granted to the Neapolitan patriots, and caused Admiral Caracciolo to be hung. It was Friday the **29**th of **June**, 1799; namely Saint Peter's festival! But the nominal date also recalls that Neptune Peter thrice denied Christ on the morning of Friday the **29**th of **June**, arvalis [821]. Neptune Nelson fought and won the battle of Trafalgar, his last battle, on the **21**st of Oct. 1805, being the **313**th anniversary of the discovery of America [1192]. It was upon that occasion that, previous to the battle, he addressed to his soldiers those simple and noble words: "*England expects every man to do his duty.*" He died of a wound on the same day. His last words were: "*I have done my duty: I praise God for it.*"

CHAPTER LXX.

Isemeries of Vulcan.

1197. The most illustrious of Vulcan's avatars is Abraham [584]. By the literal sense of the text of Genesis, Abraham was born in the year **1948** of the world, and **292** of the deluge, but giving to the numbers of Genesis their proper meaning of promiscuous units, the year of Abraham's birth was **1555** B. C. The correctness of this remarkable number is easily proved: for, Teruh was born **222** years after 1812 [723]; but he begot Abraham when his age was 70 monsoons, or 35 true years: therefore Abraham was born 257 years after 1812 B. C. that is to say in **1555** B. C. He died in the **88**th year of his age.

1198. Camillus, born in the year **444** B. C. died in **365** B. C. or **388** of Rome. Scipio won the battle of Zama in the year **202** B. C. and died in **189** B. C. which was the same year that a colony started from Rome for Bononia [1040].

1199. For Pompey see [1057,1058]. The now buried but famous town of Pompeii, near Naples, alluding by its name to Vulcan Pompey, became the prey of a *Volcano*. The date of the destruction of Pompeii, fatal to the life of some of her inhabitants, but precious to archeology, was the **24**th of *August*, J. s. A.D. **79**.

1200. The festival of Saint Joseph, or Vulcan Joseph, is kept by the Church on the **19**th of March, which, in common years, answers to the **29** of May arvalis, or **89**th day of the solsticial year. Clovis was christened Dec. **25**. J. s. A. D. 496. Omar, the second successor of Mahomet, was invested with the dignity of Caliph on the very day of the death of Neptune Abubekr, and of the conquest of Damascus, in the 13th year of the Hegira, or A. D. **634**. Under him the great library of Alexandria was burnt.

1201. Vulcan William was the natural son of *Robert the Devil*, duke of Normandy. The battle of Hastings, Oct. **14**. **1066**, made him the conqueror of England. He died **Sept. 14**. a. s. **1087**.

Tamerlane vanquished Bajazet, and took him prisoner, on the **29**th of JULY, a. s. 1401.

1202. Michelangelo, born on the night between the **15**th and 16th of March, a. s. [1075], or **25**, **26** May [985] arvalis, 1474, died in 1564, three days after the birth of Galileo [1173]. Wren had the name of Christopher (Christ's Bearer), because he had been Joseph. The date of his birth, OCT. **20**. 1632, alludes to the Roman Hetairia [970], and to Wren's presidency over the Freemasons of England. The GREAT FIRE *of London*, which was to invest Vulcan Wren with the gigantic task of rebuilding London, occurred in the secular year of the battle of Hastings, **1666**, on the 2nd of Sept. J. s. or **Nov. 24**, arvalis. The temple of Saint Paul, erected by Wren, is externally an elegant and magnificent imitation, though on a smaller scale, of Saint Peter's, erected at Rome by Raphael and Michelangelo.

1203. Wellington was baptized APR. **19**, J. s. or *Apr.* **30**, a.s. 1769. The day of his death, **Sept. 14**. 1852, is the anniversary of his former death as William the Conqueror, in the actual style, and of the great fire of London in the Julian style [1201, 1202].

CHAPTER LXXI.

Isemeries of Mars.

1204. Enoch [586], born 2005 B. C. died **1976** B. C. Alexander, born **JULY 21**. J. s. 356 B. C. died *May* **15**, a. s. **324** B.C. [830]. This date bears allusion to Mars Hector, and to the fall of Troy [825].

John the Baptist, born on the **24**th of June, J. s. six months before the birth of Christ, was beheaded on the **29**th of August, J. s. or Aug. **25**, a. s. A.D. **32**. Soldiers went to John in the desert, and asked him what they should do. He spoke to them a language suitable to Mars turned, for a whole life, into a Saint: "*do violence to no man, neither accuse any falsely: and be content with your wages.*"

1205. Trajan was born on the **14**th of **Sept.** in A. D. 52. Attilo became the only King of the Huns in A.D. **444**. Richard the Lion-hearted was crowned A.D. 1189; died *April* **16**, J. s. or Apr. **22**, a. s. **1199**.

1206. Mars Luther was born in the same year as Raphael [1172], and had the Christian name of MARTIN; but a whim of destiny made a monk of him! Unable to win battles on the field, he managed to stir up a great religious revolution. He initiated it on the Julian 10th of December, or 20th of Dec. a. s. 1520. Emanuel, who had died a few months before under the name of Raphael, smiled to see his friend Mars in the garb of an Augustine friar, and burning the Pope's bull and decretals. For, although Emanuel regretted the evils which were inseparable from the establishment of Protestantism, he knew that it was to be

productive of more good than evil, and he had, therefore, decreed that a large portion of Europe should detach itself from the see of Rome, and gain the advantages of intellectual freedom under the simpler and purer forms of primitive christianity. The re-union of the great dissevered limb to the mutilated body will be effected when the main trunk itself returns to a state of health and purity.

1207. Cromwell was born in the parish of Saint John, Huntingdon, on the Julian **25**th of April, 1599, which was the same as the **5**th of MAY in the actual style. Cromwell's mother had the name of Elizabeth, like the Baptist's. He removed to *Ely*, a name chosen to recall the saying of Christ: "THIS JOHN IS ELIA."

1208. Cromwell won the famous victory of Dunbar on the Julian 3d of September 1650. One year later he won what he called the crowning victory of Worcester, on the Julian **3**d of *Sept.* 1651. By a coincidence closely analogous to that which attended Pompey's death [1058], Cromwell died on the double anniversary of those two victories, on the **3**d of *September*, J. s. 1658. This coincidence struck even a poet's attention, for Byron sang:

> "*The third of the same moon, whose former course*
> *Had all but crowned him, on the self same day*
> *Deposed him gently from his throne of force,*
> *And laid him with the earth's preceding clay.*"

1209. Mars Peter was born on the **9**th of June, a. s. or **21**st of August arvalis, 1672. Founded Petersbourg on Pentecost day, May 16. J. s. or May 27, a. s. 1703. Gained his greatest victory at Pultawa, against Minerva Charles King of Sweden [587], on the **27**th of June, J. s. 1709. He died on the **8**th of FEBR. a. s. or **Apr. 20**, arvalis, 1725.

1210. Napoleon was born on the 15th of Aug. **1769**, on a carpet representing the heroes of the Iliad, one of whom he had been, and in a town the name of which, Ajaccio, recalls another of those heroes, Ajax. The etymology of the high-sounding name Napoleon Bonaparte is: *the forest lion of the goodly party*. He commenced his admirable career of victories in A.D. 1796, which number recalls the year 1769 of his birth under the same name of Napoleon, and the year **1976** of his death under the name of Enoch [1204]. He gained the battle of the Pyramids **July 21**, 1798 [753]. On the **18**th of Brumaire, [1090], in the 8th year of the French Republic, or **9**th of *November*, **1799**, he overthrew the constitution. On the **14**th of *June* **1800**, the battle of Marengo took place. *June* **14**, 1807, the battle of Friedland.

1211. OCT. **29**, 1802, Napoleon was elected first consul for life. The title was in allusion to the circumstance of his having formed, with Brutus, the first pair of Consuls in Rome.

1212. On the **24**th of JUNE **1812**, the French army crossed the Niemen, and invaded the Russian territory. Aug. 17. 1812, a. s. or OCT. **29**, arvalis, battle of Smolensko. On the **14**th of

Sept. 1812 the French entered Moscow. On the same day began the great fire of Moscow. The Julian and Russian date is the **2**nd of *September;* it was, consequently, the Julian anniversary of the great fire of London in **1666** [1202].

1213. On the **20**th of *March* 1811 a son was born to him, and received the vain title of King of Rome; a title which Cesar himself had refused. Napoleon abdicated on the **20**th of March, J. s. or 11th of April a. s. 1814. It was the actual anniversary of his first battle; the battle of Montenotte, won on the 11th of March 1796. On the 1st of March 1815, he landed at Cannes, [1038], on his return from Elba. On the 20th of March he re-entered Paris. On the **18**th [1210] of June a. s. or **29**th of *August* arvalis, he lost his last battle, at Waterloo.

1214. He died with the sentiments of a Christian on the **5**th of MAY [830] 18**21**. In anticipation of this event, the island of Saint Helena, where he died, was discovered on the **21**st of *May*, 1502. On the eve of Napoleon's death a hurricane had uprooted the trees at Longwood, where he was a prisoner. The English at Saint Helena could not help remarking that this was another point of resemblance between Napoleon and their own Cromwell, for on the day of Cromwell's death there was also a terrible hurricane. The interval between the birth of Mars Cromwell, 5th of May 1599, and the death of Mars Napoleon 5th of May 1821, is expressed by a remarkable number with which we have often met in our coincidences: for there are, between the two events, **222** years exactly.

CHAPTER LXXII.

Isemeries of Mercury.

1215. Seth, the son and patriarchal heir of Adam the third, was born in **2177** B. C. and died in **2**103 B. C. [721]. Joseph (588) born in **1439** B. C. died in 1374 B. C.

1216. On the **15**th of *May* of the 304th year of Rome Mercury Claudius, with his brother Decemvirs, violated the law of the state [1027]. The Romans celebrated yearly the birth of Mercury on the **15**th *of May.* Three good things were supposed to be under Mercury's protection: commerce, letters, and messages; and two bad ones, also: perjury and theft.

1217. Augustus was born in the consulship of Cicero, *IX Kal. Oct.* or **Sept. 22** of the 690th year of Rome, and **22** July J. s. 63 B. C. He died *XIV Kal.* SEPT. or on the 19th of his own month of AUGUST Julian style, or the **15**th of AUG. a. s. in A. D. **14**.

1218. On his way to Damascus, Paul, then called Saul, "*yet breathing out threatenings and slaughter against the disciples of the Lord,*" heard a voice which made of him a Saint and an apostle of Christ for the remainder of that life. The marginal notes of the Bible place that event in A. D. 35: tradition, embodied in the Christian calendar, places it on the **25**th of January. It, in fact,

happened on that day, in the Julian style, or on the **21**st of JANUARY, a. s. He suffered martyrdom, with Neptune Peter, on the Julian **29**th of **June**, or June **25**th, a. s. A. D. **66**.

1219. Mercury Diocletian was born in the year 245 of Christ, as Mercury Publicolo, upon the resignation of Mars Collatinus, became the colleague of Emanuel Brutus, in the consulship, in the year 245 of Rome. Diocletian was the 33d emperor in succession from Augustus. He associated with himself in the empire *Maximian*, sirnamed *Herculius*, and reigned with him 20 years. This circumstance alluded to Mercury having been Remus and Publicolus, and the two names of his colleague bore allusion to Romulus, and to Brutus; Emmanuel having previously been Hercules, and being permanently the greatest, Maximus, of the Consentes. Of course this Maximian Herculius was not Emmanuel himself. It is a case parallel to that of Paul who was taken for Mercury by the Lystrans, and of Barnabas, formerly called JOSES, who was taken for Jupiter. Paul *was* indeed Mercury, though not to be worshipped; but his companion *represented*, or rather recalled, Jupiter, by the very sound of his names having an analogy to the names of two principal incarnations of Jupiter. The name *Joses* is, etymologically, the same as JESUS. The passage, in the Acts of the Apostles, relating how Barnabas and Paul were taken for Jupiter and Mercury, two of the **12** Consentes, is marked by two sybilline numbers, being the **12**th verse of the **14**th chapter. Diocletian abdicated the imperial authority on APR. **30**, a. s. 305, and died in **313**.

1220. Justinian, born on the 11th of May, J. s. or **10**th of *May*, a. s. 483, died in the year **565** on the Julian **14**th of November, which was the 15th of November also in the actual style, that being the only century for which the diabasis is 0. The collection of Roman laws called Justinian's code was completed A. D. **529**.

1221. Barbaros, whom I call so to avoid the termination in *a* for a male avatar, was called by the Italians Barbarossa. He is the **22**nd in the list of the Emperors of Germany; was crowned at Aquisgrana on the **16**th of *March* **1134**, anointed at Rome on the Julian 18th of June, or **24**th of JUNE, a. s. **1155**, and was defeated by the Lombards at the battle of Legnano on the Julian **29**th of May **1176**. This battle insured the liberty of the Italian communes. The year was the proleptic centenary of **1776**, the year of American Independence [1122], and the day was the proleptic anniversary of the capture of Constantinople by Mercury Mahomet. Barbaros died on the 10th of June, J. s. 1190, in consequence of a bath in the Cydnus; the same river that was nearly fatal to Mars Alexander.

1222. Bacon (Roger), born in **1214**, died *June* **18**, a. s. 1292. Boccaccio, author of the hundred tales of the Decameron, and the chief standard writer of Italian prose, was born in **1313**, and died **Dec. 21**, J. s. 1375.

1223. Mercury Mahomet, called Mahomet the second, in the list of Othoman Sultans, succeeded his father, who died on the 5th of FEBR. J. s. 1451. Mercury Mahomet took Constantinople by storm on the Julian 29th of May [1221] 1453. PALÆOLOGUS, the last emperor of Constantinople, had the name of its founder, Constantine. This Palaeologus had been Joash King of Judah, Caiaphas who was legitimately the last high priest of the Jews, Lælius the friend of Scipio, and ROMULUS AUGUSTULUS, in whom the Western branch of the Roman empire was extinguished A.D. 476. He was afterwards Queen Maria wife of Mercury William and is now Pio Nono [1147].

1224. Mercury Charles, called Charles V emperor of Germany, and Charles the first as King of Spain, was born on the 24th of **February** J. s. 1500. On the 24th of **Febr.** 1525 he won the battle of Pavia, and took Daniel Francis [620], King of France, prisoner; when Francis wrote to his mother those chivalrous words: "*all is lost, except honour.*" On the Julian 24th of **Febr.** 1530 Charles was crowned at Bologna by Pope Clement VII. But in 1556 he repeated the act which he had done when he was Diocletian, and abdicated the sovereignty of his vast empire, leaving Spain and Italy to Philip his son, and his Germanic dominions to his brother Ferdinand. On the 24th of **Febr.** J. s. 1558, Ferdinand was acknowledged as emperor of Germany. Lastly Charles died on the 21st of Sept. a. s. 1658. His antagonist Daniel Francis was born on the 12th of Sept. J. s. or 21st of SEPT. a. s. 1494.

1225. Descartes, born on the Julian 21st of **March**, died Febr. 11. a. s. 1650. He was born again, in the same year, on the 24th of **Nov.** a. s. to bear the name of William the third King of England. On Tuesday, 22nd of FEBR. a. s. 1689 both Houses of the English Convention concurred in the resolution that he and his wife should be declared king and queen of England. On the next day, which was ASH WEDNESDAY, namely the most distinguished MERCURY'S *day* in the Ecclesiastical calendar, Mercury William and Maria [1223] were crowned. He expired on March 8th J. s. or 29th of *May* [1223] arvalis, 1702.

1226. Robespierre was born in 1759. On the Julian 26th of April, being President of the National Convention of France, he proposed a decree, which was adopted by unanimous acclamation, and of which the two first articles were as follows: 1st. *The French nation acknowledges the existence of the* SUPREME BEING, *and the immortality of the Soul.* 2nd. *It acknowledges that the fulfilment of the duties of man is the worthiest of all homages rendered to the Supreme Being.*" This declaration was a tardy but necessary and dutiful act of national reparation. But Robespierre did much evil as well as much good. After having sent thousands of victims to the scaffold, he was himself beheaded on the afternoon of the 28th of July 1794. This date recalls the birth-day of Remus and Romulus on the 29th of July 770 B. C. The distance

of the two events from the respectively nearest solstice differs only by a few hours.

1227. Mercury Napoleon was born on *Wednesday* the **20**th of **April**, a. s. [1177] or **8**th of April, J. s. **1808**. Was baptized on the **10**th of Nov. a. s. or **29**th of Oct. J. s. 18**10** [971]. In 1831 he served as a simple soldier in the revolutionary army of Romagna. On the 28th of *October* he entered Strasbourg, and on the 30th he made an unsuccessful attempt at revolution. Aug. 6, 1840, he made a like attempt at Boulogne. On the **10**th of *December* 18**48** [1021] he was elected President of the French Republic. On Wednesday, 20th of Dec. a. s. or **8**th of Dec. J. s. he took the oath to the Constitution, which he overthrew on the 2nd of Dec. 1851. He should have deposed his presidential authority on the **10**th of *May* 1852 [1137]. On the **4**th of December 1851, a. s., a portion of the people rose for the defence of the Constitution. The date is allusive to the Julian 4th of Dec. on which Rome was founded, but which was also a day of civil strife and bloodshed, and on which Mercury Remus himself, who had violated the law, lost his life [908]. On the 20th of Dec. 1851, the power usurped by him was legalized before the tribunal of human politics, by a popular vote. On the **24**th of June 1859 he won the battle of Solferino in behalf of Italy [753,1204].

CHAPTER LXXIII.

Isemeries of Delius.

1228. Zoroaster, who was the eleventh avatar of Delius, taught the doctrine of the two Principles: the principle of good, called, with a grecisized sound, Oromasis, and the principle of evil, called Arimanes. But the true and absolute principle of good is God: there is no absolute evil, nor any absolute principle of evil, much less a God of evil. Relative evil, however, exists, and the general root of it is ancient chaos, which yields to order only by degrees, and through the unceasing and beneficent exertions of God [53]. It, therefore, is the duty of all intelligent creatures to second his merciful intentions, according to the limited measure of their power. This duty is the more urgently incumbent upon all rational beings as there is a badly organised yet powerful coalition of spirits [75] inimical to God and man. By their joined efforts they are even capable of causing temporary modifications of natural phenomena; and their boldness and wickedness will some times go so far as to cause bad weather, or private or public calamities, to be apparently associated with virtuous actions, or with events beneficial to mankind, in order to puzzle and mislead weak minds and to confound their notions of right and wrong. Children, be neither cowardly awed by the Evil one, nor set him presumptuously and unnecessarily at defiance [141]. Be firm in your unbounded confidence in God, and

put a limited and modest reliance on your own individual will and reason, as well as in the collective wisdom of mankind. Learn from the magnificent system of divine signs which I am unfolding before your eyes [97] that the Almighty is the master of the world, that we are the objects of his providential and unceasing protection, and that He promotes and wills the progress of human knowledge and of human welfare. Do not care for secondary and isolated coincidences; nor for petty signs and omens. Recollect the principle which I have already inculcated upon you: *The only serious omen of future ill being is ill doing: the only sure token of future, nay eternal, well being, is well doing.*

1229. Solomon, or the fifteenth avatar of Delius, was one of the most celebrated examples of human science and wisdom. Born in 1033 B. C. he died 976 B. C. We have already seen the notable isemeries of the temple which he erected to God [800]. The most remarkable day in the life of Delius John, or Saint John the Evangelist, was the day of Christ's death, APR. 19th, A. D. 34.

1230. Delius Alexander, or Alexander Severus, was raised to the imperial throne, which he was to honour by his virtues and precocious wisdom, in A. D. 222, being only 13 years old. Theodoric, his next avatar, was born in 455, and died in 526, on the 26th of August, both in the actual and in the Julian style. The only known blemish of his life was the death of Boethius and Symmachus. One evening, as a large fish was served on his table, he fancied that he beheld in the head of the dead animal the features of Symmachus. This incident, which providentially intimated the fact that the soul of Symmachus, for his own sins, had migrated into the body of a whale, so frightened Theodoric, that he soon died himself.

1231. Alí was raised to the caliphat in 655, and died in 661. Alfred, born in 849, died Oct. 26, J. s. 901. Saint Louis was born on the 25th of APRIL, J. s. 1215; succeeded his father on the throne in 1226 on the Julian anniversary of the conception of Romulus, 8th of November; embarked for the Holy Land on the Julian 25th of *August* 1248: died on the Julian 25th of *August* 1270. Ariosto, born 8 SEPT. J. s. 1474, died June 6, 1533. Locke was born Aug. 29 J. s. 1632, being the first day of the reformed Egyptian year, and the 8th of SEPT. actual style. Expired *Oct.* 28, J. s. or Nov. 8 a. s. 1704.

1232. Danton was born *Oct.* 28 a. s. 1759, and died, by decapitation, on the 5th of Apr. a. s. or 25th of March J. s. 1794. The name of Danton was chosen by Delius as a homage to Emanuel. According to the Pagan mythology followed by poets, Delius, or Apollo, is regarded as the God of Poetry: he, therefore, begged to bear, in his last avatar, some name which might show his repudiation of that popular error, and his acknowledgement of the fact that God alone is the source of true and eternal poetry. Delius was, accordingly, born as the son of a man named

Danton, in order that he might bear, himself, such name, which has the form of a French diminutive of *Dante*, as if to intimate that he had never, himself, been so great a poet as Dante, not even when he had the name of Pindar, or that of Ariosto.

CHAPTER LXXIV.

Isemeries of Emma.

1233. Emma Eva the first was born on the **29**th of **June** a. s. 15 Oct. **4004** B. C. as we saw [749]. We also noted many important isemeries in the lives of Emma Silvia [970], and of Emma Virginia [1028]. Emma Virgil, the most harmonious, the greatest, gentlest, and most virtuous of all latin poets, was born Oct. 15, **70** B. C. according to the consular style [1054,1031,742,743]. It being the fourth year of the Consular cycle, March began on the Julian **25**th of DEC. Virgil's birthday was, consequently, the **29**th of JULY a. s. or the actual and *secular* anniversary of the day when Emma Silvia gave birth to Emmanuel Romulus, namely of the **29**th of JULY a. s. **770** B. C. Emma Virgil died on the Roman **22**nd of **Sept.** of the year 19 B. C. being the **24**th of September in the common Julian style, and, therefore, the **20**th of SEPT. a. s. Emma Maria having been conceived on the **24**th of FEBR. a. s. (811), and born on the **24**th of **Nov.** a. s. of the year 15 B. C., gave birth to Christ, the Saviour, on the Julian **25**th of DEC. of the year called 1 B. C. On the **19**th of APR. a. s. A. D. **34** she assisted at his death, together with Delius John [1229], Cerera Cleofa and Venera Magdalena. Looking at his mother and at his beloved disciple, Jesus said to her: "*Woman, behold thy son*; and to him: *behold thy mother*. Those memorable words were prompted by the tender solicitude of a dying son for his mother, but they were also fraught with a recondite and higher meaning. Why, in his supreme farewell, did he prefer the generic word *woman*, to the more natural, more respectful and endearing word *mother*? Because he wished his language, at a later time, to be interpreted in this wise: "Thou art Eva, and I am Adam. Notwithstanding that I am from everlasting the spotless Lamb of God, I voluntarily loaded myself with the collective guilt of mankind [71] under the form of the forbidden fruit which thou presentedst to me in Eden [465]; and I am now dying to save thee and all thy progeny from the mortal consequences of your crimes. This young man is Abel thy son, who prefigured my sacrifice by his own innocent blood shed by the hands of a guilty brother." [171]. The passage, in John's gospel, containing that allusion to the migratory identity of Eva and Maria, is the **26**th verse of the 19th chapter: "*When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother: Woman behold thy son.*" In this passage, as it stands in the English translation, the word *Woman* is the **20**th among the **23** of which it is composed. The

corresponding passage, in Genesis, is the **23**d verse of the second chapter, and *Woman* is there, too, the **20**th word: "*And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called* WOMAN, *because she was taken out of Man.*" Emma Matilda [581] died on the Julian **24**th of July A. D. 1125. Emma Petrarch was born on the Julian **20**th of July, 1304. The plague which desolated Europe in **1348** carried away Delia Laura [591] on the **6**th of *April* J. s. or **14**th of April a. s. It was the true anniversary of the day on which Petrarch first saw and loved Laura; and it appears from one of his finest sonnets, beginning:

"*Padre del Ciel, dopo i perduti giorni,*"

and ending:

"*Rammenta lor com' oggi fosti in croce.*"

that the poet considered the same day, though erroneously, as the anniversary of Christ's death. True it is that it was the proleptic anniversary of the end of another life of Emmannel's, namely of the death of Raphael [1172]. Emma Darca was born, in 1410, at *Domrémi*, of James d'Arc, and Isabella *Romée*. Such combination of names was chosen to intimate that she had been Emma Silvia, the mother of REMUS and ROMUS. Darca went to court on the Julian **24**th of **Febr**. 1429. On the Julian **29**th of April **1429**, the heroic Maid, attired in a military garb, and displaying her consecrated flag, entered the city of Orleans at the head of a body of troops. From that moment the Orleans thought themselves invincible. But, on the **7**th of *Sept.* J. s. she was wounded at the siege of Paris, and on the **24**th of May, J. s. 1430, she was taken prisoner by the English. She courageously suffered her cruel death, being burnt alive on the **31**st of May, J. s. 1**431**, which was the 22nd secular year of the birth of Romulus. Emma Milton died on the **8**th of *Nov.* J. s. 1674, that is to say **2444** julian years, exactly, after the day on which she conceived Romulus [971]. Emma Klopstock, was born in 17**24**, published the three first cantoes of the Messiad [705] in 17**48**, and died on the **14**th of March a. s. **24**th of *May* arvalis, 1803.

CHAPTER LXXV.

The five great epochs of the avatars.

1234. Some of the names that I have registered from the 164th to the 591st paragraph of "SOULS," as successive migrations or avatars of the twelve Consentes, had hitherto been considered as mythical; they are, however, all of them, strictly historical, that is to say they belong to men and women having really lived on earth at different epochs. They, in fact, comprehend the greatest human personages having yet made their appearance on the stage of history. The history, indeed, of mankind, by the new light of the revelations of Miranda, reads like a vast and sublime drama written in the invisible regions by a Divine author, and enacted on earth, not by fictitious representations, but through

real events. The stage of the Eternal Drammaturgist is the whole surface of the globe ; his personages are true Kings, Emperors, Heroes, and Nations; the duels and gladiatorial fights of his plays are gigantic wars: the object of his scenic representations is not an idle amusement of the spectators, but the lasting benefit and improvement of the human race [109].

1235. After having written down the catalogue of the three hundred avatars from Adam the third to us, by the dictation of superhuman knowledge, I found to my delight that the dates of their birth, of their death, and the principal events of their lives were connected together by an admirable system of coincidences. I have marked the most important of those isemeries in the preceding chapters of "NUMBERS." Other coincidences, still more astonishing, belong to the positions of the brightest stars of the heavens, destined to bear the names of the 49 incarnations of Emmanuel, and of the principal avatars of the other eleven Consentes; and I shall treat at length of such coincidences in "STARS." In this chapter I shall speak of some extraordinary coincidences arising from the distribution of all the avatars into five great epochs.

1236. First let each line of avatars be distinguished into five separate sections: one from the time of Adam the first, inclusive, to the time of Adam the third, not included: another from Adam the third, inclusive, to Romulus, not included: a third one from Romulus to Christ: a fourth from Christ to Dante: and a fifth or last section from Dante, inclusive, to the 49th incarnation, also inclusive. Those who begin the epoch or section of Romulus are Romulus himself, Romulius, Faustulus, Tatius, Remus, Numo: Silvia, Anta, Laurentia, Hersilia, Tarpeia, and Egeria. Those who begin the epoch of Dante are: Dante, Gioio, Schwartz, Rodolph, Boccaccio, Tell; Beatrica, Catarina, Juanna, Margarita, Crescenzio, and Laura. There were 132 avatars in the first epoch, 87 in the second, 73 in the third, 72 in the fourth, 68 in the fifth: consequently **432** avatars on the whole. This number 432 is remarkable by the arithmetical progression of its three figures [1000], by the sybilline combinations **43, 34, 32,** and by its great divisibility. Moreover see the following tables.

1237. AVATARS
FROM ADAM THE FIRST TO ADAM THE THIRD.

Male Consentes.	*Male avatars.*	*Female avatars.*	*Female Consentes.*	*Male avatars*	*Female avatars.*
Emmanuel	16		Emma	2	7
Vulcan	13		Venera		10
Mars	12		Minerva	1	9
Neptune	12		Vesta	5	7
Mercury	11		Cerera	5	5
Delius	8		Delia	3	6
Totals	72			16	44

AVATARS
FROM ADAM THE THIRD to ROMULUS.

Male Consentes.	*Male avatars.*	*Female avatars.*	*Female Consentes.*	*Male avatars.*	*Female avatars.*
Emmanuel	9	2	Emma	1	7
Vulcan	7		Venera		8
Mars	8		Minerva	2	3
Neptune	7		Vesta	1	3
Mercury	7		Cerera	1	6
Delius	7		Delia	1	7
Totals	45	2		6	**34**

AVATARS.
FROM ROMULUS TO CHRIST.

Male Consentes.	*Male avatars.*	*Female avatars.*	*Female Consentes.*	*Male avatars.*	*Female avatars.*
Emmanuel	9		Emma	2	3
Vulcan	6		Venera		4
Mars	6		Minerva	2	3
Neptune	10		Vesta	3	4
Mercury	6		Cerera	2	3
Delius	6		Delia	1	3
Totals	**43**			10	**20**

AVATARS.
FROM CHRIST TO DANTE.

Male Consentes.	*Male avatars.*	*Female avatars.*	*Female Consentes.*	*Male avatars.*	*Female avatars.*
Emmanuel	6		Emma		5
Vulcan	9		Venera		4
Mars	8		Minerva	1	4
Neptune	7		Vesta		4
Mercury	7		Cerera		4
Delius	9		Delia	1	3
Totals	46			2	**24**

AVATARS.
FROM THE TIME OF DANTE TO OUR OWN DAYS.

Male Consentes.	*Male avatars.*	*Female avatars.*	*Female Consentes.*	*Male avatars.*	*Female avatars.*
Emmanuel	7		Emma	4	3
Vulcan	5		Venera		5
Mars	5		Minerva	3	3
Neptune	5		Vesta	2	4
Mercury	7		Cerera	3	2
Delius	5		Delia	2	3
Totals	**34**			**14**	**20**

From the foregoing tables the following relations may easily be verified.

1238. Of the 132 avatars from the first to the third Adam, there were:

Male avatars of the first three couples	44
Male avatars of the three other couples	44
Female avatars	44
Total	132

Avatars of each couple from Emmanuel Adam the third, inclusive, to the 49th incarnation, also inclusive:

Emmanuel	33;	Emma	25	= 58
Neptune	29;	Vesta	21	= 50
Vulcan	27;	Venera	21	= 48
Mars	27;	Minerva	21	= 48
Mercury	27;	Cerera	21	= 48
Delius	27;	Delia	21	= 48
Total				300

All the avatars from Adam the third to Christ are 160; those from Christ to us are 140, of which those from Christ to Dante are 72, distributed as follows:

Male avatars of the first three couples (Emmanuel-Emma, Vulcan-Venera, and Mars-Minerva)	24
Male avatars of the three other couples	24
Female avatars	24
Total	72

From Dante to us there have been:

Male avatars of the first 3 couples	24
Male avatars of the 3 other couples	24
Female avatars	20
Total	68

In the chapters from XIV to XXIX all the names of Emmanuel's forty-nine incarnations are given, except the last. For reasons to be regretted [562] I was obliged to compress the story of no fewer than twenty-two of those incarnations into a single chapter. Providence has permitted it because through good criticism you can extract the authentic history of most of those 22 lives from thousands of other books; but you could not have separated the chaff of fable from the grain of truth, in the ancient traditions concerning the earlier incarnations, without the revelations of Miranda. The 30th chapter contains ordinately the names of all the 267 avatars of the eleven minor Consentes, from Adam the third to us, making up, with the **33** of Emmanuel, the full number of **300**.

1239. **The male avatars of the first three couples were:**

From Adam the third to Christ	52
From Christ to us	**48**
Total	**100**

The male avatars of the three other couples were:

From Adam the third to Christ	52
From Christ to us	**48**
Total	**100**

The female avatars of all the Consentes were:

From Adam the third to Christ	56
From Christ to us	44
Total	**100**

1240. The number of male avatars belonging to the six female Consentes is:

From Adam 1st to Adam 3d	16
From Adam 3d to Christ	16
From Christ to us	16
Total	**48**

The same sybilline number **48** is found with profusion in the sums of different sections of the catalogue. For instance there were:

Male avatars from Christ to Dante	**48**
Male avatars from Dante to us	**48**

Avatars from Adam the third to us for each of the four minor couples:

Vulcan-Venera	**48**
Mars-Minerva	**48**
Mercury-Cerera	**48**
Delius-Delia	**48**

From Christ to Dante the sum of all female avatars, with the male avatars of the three couples Neptune-Vesta, etc. is **48**

1241. The total number of Emmanuel's incarnations is the sybilline number **49**, which is the square of **7**. The sybilline number **34** marks the avatars of Emma. The sum of incarnations or avatars for each couple decreases in the same order as the size of the six visible planets assigned to them by our conventional association of ideas [159]. The total numbers of avatars for the six couples are, accordingly, as follows:

Emmanuel	**49**;	Emma	**34**	= 83
Neptune	41;	Vesta	**33**	= 74
Vulcan	40;	Venera	31	= 71
Mars	39;	Minerva	31	= 70
Mercury	38;	Cerera	31	= 69
Delius	35;	Delia	30	= 65
			Total	432

The total number of avatars is also distributed into three equal parts, as follows:

Male avatars of the first three couples.....**144**
Male avatars of the three other couples.....**144**
Female avatars.....**144**

Total **432**

The number 144 is the square of the number of Consentes, namely **12** multiplied by **12**. The total number of the avatars of Emmanuel, Neptune, and Delius is **125**, or the third power of 5; and the total number of the avatars of the *three couples* Emmanuel-Emma, Neptune-Vesta, and Delius-Delia is **222**, a number which we have so often found among our coincidences [652, 723, 758, 759, 761, 812, 1000, 1005, 1214, 1230]. The total number of avatars of the **12** Consentes, from Adam the first to us, written **432** after the decimal system of numeration, would be written 300 in the duodecimal system: but 300, in the actual system, expresses the total number of avatars from Adam the third to us.

1242. If instead of having before him a catalogue of real personages, the ages and epochs of the greater number of whom are determined by chronology, an algebrist had to deal with a list of imaginary persons, from 300 to 500, and wished to distribute them into epochs and categories in such a way as to give rise to as many and as remarkable coincidences as those which I have been sketching out, and some more which can be found in our tables upon closer examination, he would have to resolve a problem with a greater number of equations than of unknown or arbitrary quantities. The former, expressing the number of coincidences to be verified, would perhaps be, say, 133; the latter, namely the arbitrary quantities, would perhaps be 90. The process of elimination would be fearfully and helplessly long, supposing even there were not more conditions to satisfy than arbitrary quantities to dispose of. But, there being many more conditions than arbitrary quantities, it would happen that when he has so resolved the problem as to satisfy any ninety of those conditions, or coincidences, the 43 other conditions would, most probably, remain unfulfilled: or, if he wishes to fulfil these 43 conditions, he would upset what he has done to satisfy the others. In short, if he be not assisted by revelation, he might blunder on for thousands or millions of years, before stumbling into any

combination at all corresponding to the magnificent scheme of coincidences which are the object of this chapter. Nor would revelation assist him in finding such a solution of the problem, if that solution answered only to an imaginary combination, and not to a real case like ours.

CHAPTER LXXVI.

More isemeries.

1243. Diodati, the protestant translator of the Bible into Italian, born in 1589, died in 1649. Benedict Spinoza, the Pantheist philosopher, was born at Amsterdam on the 24th of Nov. 1632, and died on the 21st of Febr. 1677. Cassini, a great astronomer, was born on the 8th of June 1625. At the age of 25 years he was named professor at the University of Bononia, succeding Cavalieri, who opened the way to the differential and integral calculus by the method of *Indivisibilia*, but the last part of Cassini's life was passed in France, where he died on the 14th of Sept. 1712 [758].

1244. John Flamsteed, an English astronomer, made a catalogue of stars, accurately determining their right Ascension and Declination. He has been called the Tycho Brahe of the telescope. His observations of the moon were of great service to Newton to establish his new theory of the moon. Notwithstanding, Flamsteed opposed the Newtonian theory, and contended it to be belied by the heavens. There is nothing extraordinary in this circumstance: for, the mission of scientific men of second rank, like Flamsteed, is to pick up and gather into heaps a number of isolated stones, for men of genius to rear up with those stones a solid and imposing building. The mere verification of unconnected facts is a task useful to all and honourable to those who perform it; but when the man of genius arrives, who is to construct the new scientific building out of the materials collected by them, they usually are his bitterest opponents, and attempt to persuade themselves and others that he is a dreamer. But Providence, foreseeing the opposition of Flamsteed to Emmanuel Newton, caused Flamsteed to be born on a day the date of which, according to the style of calendar then used in England, should contain some mysterious hint, illustrative of the abyss of greatness that was hidden in Newton. The Julian date of Flamsteed's birth, 19th of August 1646, is allusive to the Chaos which preceded Creation [747], and which is God's great and undying Antagonist, though an antagonist everywhere and everlastingly conquered [54]. Flamsteed began his observations at Greenwich in July 1676; but the first edition of his catalogue of stars was made only in 1712 [758], by the exertions of Newton and of his friend Halley, against the wish of Flamsteed himself. The second and complete edition of Flamsteed's catalogue was made in

1725 [758], after the author's death, which happened on the *last* day of the Julian year 1719, or **22**nd of *March*, arvalis, 17**20**.

1245. Daniel Bernoulli [1180], the great theorician of Hydraulics, was born on the **9**th of **Febr.** 17**00**. Joseph Piazzi, the discoverer of Ceres, and author of another useful catalogue of stars, was born in the secular year of Flamsteed's birth, 17**46**, on the **4**th of JULY J. s. and died on the **22**nd of July a. s. 18**26**. The day of his discovery of Ceres was the *first* day of the present century: he even informs us that the hour was the **20**th of the civil day or **8** P. M. of the 1*st* of *January* **1801**. Piazzi obstinately believed, for some time, that the new light discovered by him was a fixed star, but it was, in fact, a planet, and it occupied the place corresponding to a law discovered by Kepler, though better known under the name of the law of Bode.

1246. Bode, himself, made a catalogue of stars which has been of considerable use to me. In that catalogue, published in 1801, but compiled long before the discovery of Ceres, the position of the stars was reduced by calculation to the 1*st of January* **1801**. Bode was born in 1747, and died in the same year as Piazzi, **1826**. Pingré, the author of the tables of eclipses of which I have so often availed myself, was born at Paris in 17**11**, which was the proleptic centenary of the 49th incarnation, and died in **1796** [1139], on the Julian **20**th of **April.**

1247. John *Adams*, who was the successor of Washington as President of the United States of America, died on Indepence day, **4**th of JULY **1826.** Jefferson, the successor of John Adams, and moreover the very framer of the Declaration of Independence, died on the self-same day as Adams, namely the **4**th of JULY **1826**. Thus both of them came to a peaceful and honourable death on the *half secular anniversary* of the day on which they signed that memorable document.

1248. In a period of less than six months, during the time that this book was being written, four persons of more or less celebrity, bearing the name of Adam, were providentially caused to die on days connected with our isemeries, in order to do honour to Emmanuel, whose first human name was Adam. The great Polish poet *Adam* Mickiewicz died at Constantinople on the 27th of Nov. a. s. or **9**th of **Febr.** arvalis, **1855.** *Adams*, a learned English judge, who enjoyed a considerable popularity as a promoter of useful reforms, died on the Julian **29**th of DEC. **1855**, or **21**st of **March**, arvalis, **1856**. *Adam*, a French musical composer, died at Paris on the night of the **21**st of **April**, J. s. **1856**. George *Adams*, an English general, died on the **29**th of May, J. s. or **22**nd of Aug. arvalis, **1856.** He had served in the **25**th regiment, and married in 18**21.**

1249. Joseph Garibaldi, the most valiant and popular of Italian generals, in the revolutionary wars of 1848, 49, and 59, was born on the **4**th of JULY 1807.

1250. The Russian general Suvarow [611] beat the Turks at

Foksani, in Moldavia, on the **21**st of **July 1789**. He afterwards obtained the title of ITALINSKI for his victories in Italy against the French in the year **1799**. The peace of Lunéville was signed in the first year of this century on the **9**th of **Febr.** Maskelyne, who first calculated the weight of the Earth, was born in London in **1732**, and died on the **9**th of **Febr. 1811** [1177,1178].

1251. The prominent dates in the history of England of the last few years are also connected with our isemeries. For instance the emancipation of the Negroes in the English colonies was decreed by the British Parliament in **1833**, and effected in **1834**, which was the secular year of the salutiferous death of Christ [819]. The emancipation was virtually secured by the passing of what they call the second reading of the bill on the **26**th of July a. s. or **14**th of JULY J. s. **1833**. William Wilberforce, the warmest apostle of the emancipation of slaves, died on the **29**th of JULY, **1833**. Such isemeries crowd still more thickly upon the English history of the last seven years, since Emmanuel landed in England. This fact may be verified by looking over any file of English journals from 1852 to 1859.

1252. The private life of those who had any individual relation with the present life of Emmanuel, or who had important public charges in the countries where he has lived, is studded with such coincidences. Even if you examine the books containing the genealogies of the English Peerage, you may perceive that our isemeries abound in the dates of their births, deaths, marriages, etc. in much greater proportion than that of our sybilline dates to the whole number of 365 days in the year. Examine especially the genealogies of Derby, Aberdeen, Palmerston, and Russell. If you should even examine the London Post Office Directory for 1854 or 1855, you might see that the distribution of numbers and names through the principal streets of that great Metropolis has a providential reference to the presence of Emmanuel.

1253. Laura Bassi, a Bolognese woman celebrated for her learning, was born on the **29**th of OCT. **1711**, a. s. and died on the Julian **9**th of **Febr.** 1778. She had been Saint Catarina of Bononia, and was entombed in a church where the discoverer of Galvanism was also to be buried. Galvani, who gave his name to that most important class of electric phenomena [685], was born at Bologna on the **9**th of Sept. a. s. **29**th of Aug. J. s. and **21**st of Nov. arvalis. He received a doctor's degree on the **14**th of JULY **1759**. He was unjustly deprived of his chair on the **20**th of **April** 1798, and died in the same year on the **4**th of DEC. He had been Saint Petronius, a virtuous bishop, to whom Bologna or Bononia, is much indebted.

1254. When the new religion of Christ is established over all the earth, Jerusalem will be the chief seat of Religion, Rome the presidential city of the United States of the world, and Bononia the chief seat of learning. For this, and for another still higher reason, the coincidences belonging to the history and geographic

position of Bononia are invested with a peculiar significancy and importance.

1255. There are probable historic arguments of the existence of Bononia before Rome. According to the testimony of Pliny, she was the capital of Etruria at a time when the Hetrurian Confederacy extended over the greater part of the Italian peninsula, from the Mediterranean to the Hadriatic, and from the Alps to the Tyber. Atlas Italus, who was the tenth avatar of Delius, and, before the flood lived where is now the strait of Gibraltar, being warned beforehand by Noac of the impending catastrophe, retired with his followers to the slope of the mount which takes from him its name; and, after the flood, came to Italy in 1812 B. C.

1256. Tyberinus, one of his descendants, founded Bononia in the year 1200 B. C. Felsinus gave his name to the town in the year **888** B. C. Rome was founded in the **448**th year of Bononia. But in the year 150th of Rome the Gauls crossed the Alps, and overthrew the Tuscan confederacy north of the Appennines. A new era of progress, however, dawned upon Bononia, when she became a Roman colony, on the **8**th of **Aug**. a. s. of the year **189** B. C. [1040], or **20**th of OCTOBER arvalis, in the year **2412** of the Egyptian era, and **1012** of Bononia. It was a proleptic millennary of the 49th birth of Emmanuel, there being exactly **2000** years from the end of 189 B. C. to the end of A. D. 1812. Savioli is of opinion that Felsina changed her name into that of Bononia upon her becoming a Roman colony. The root of the name is BONUS, good [677].

1257. Bononia having early embraced Christianity, her first bishop was Matthew Zamo [602]. Petronius [1253], a subsequent bishop, being a personal friend of the emperor Theodosius the second, obtained for Bononia many important advantages and privileges. In A. D. **433** he began to enlarge the town, and built round it a new wall, with **14** gates, some of which were still extant only a few years ago. He also obtained from the emperor the foundation of what is now called the University of Bologna. It having ceased to be in activity during the domination of the Longobards, Emmanuel Charlemagne restored it to a new life. It was Emma Matilda, the celebrated countess [581], who first induced Irnerius, then a professor of letters at Bononia, to give public explanations of the Roman laws, as they had been collected and put in order by Mercury Justinian. From that time Bononia became the chief seat of learning for Jurisprudence, as Paris was for Theology. Irnerius introduced the custom, afterwards imitated at Paris and in all other universities, of conferring academical degrees, according to the test of proficiency by examination. During Napoleon's reign Bononia rose again to the rank of the first University of Italy.

1258. Towards the middle of the ninth century, taking advantage of the dissensions and feebleness of the sons of *Louis le Débonnaire*, Bononia, as well as a number of other Italian towns,

made herself nearly independent of the imperial and royal power. Even under the worst pressure, however, of foreign sway, Bononia, like so many other towns which had once been subjected to Rome, enjoined uninterruptedly some of the forms of the Roman municipality, and, with the forms, necessarily more or less of the reality of freedom, from the days of Republican Rome, down to the end of the last century. Her escutcheon is divided into four quarters, two of which are simply marked with the word LIBERTAS, and the two others with the sacred sign of the CROSS OF CHRIST.

1259. The Bolognese joined the Lombard league against Mercury Frederic. They were up in arms, too, against Kossut Frederic [609], or Frederic the second, emperor of Germany; and on the Julian **26**th of May [985] **1249** they beat the Modenese who were allied with him, and captured Enzo, his son, king of Sardinia. After having detained him for a time at Castelfranco, they carried him triumphantly to Bononia on the **24**th of *August*, J. s. **1249**, and kept him a prisoner for life, setting at defiance the emperor's offers and threats. He in fact died in a palace, assigned to him for a prison, on the **14**th of March J. s. or **21**st of **March** a. s. 12**72**. He was afterwards Charles the ninth king of France [614], the author of the horrible and treacherous massacre of the Protestants which began on Saint *Bartholomew's* day, **24**th of *August*, J. s. 15**72**, and lasted seven days. He lately was *Barthélemy*, a Frenchman, who on the **8**th of DEC. 1854, accompanied by a veiled and unknown woman, murdered a man named Moore, and soon after another man, named Collard who wished to arrest him.

1260. Collard died in *University* College Hospital, situated a few doors at the left side of my dwelling, and Barthélemy was carried there, for the ostensible motive of being confronted with his victim, and for the occult reason that he had been Jestas [614]. In his last moments, before being hanged, on the **22**nd of January 18**55**, Barthélemy, being exhorted to repentance, answered with what he thought an irrefutable objection against Divine Providence. "There is," said he, "a man who has committed wholesale murder in Paris: is he brought to punishment?" He alluded to the massacre of the **4**th of DEC. 1851; but the occult influence which inspired his words alluded to his former self, and to the massacre of 1572, when, in Paris only, more than five thousand persons were killed. If Charles the IX, being still a king, had been put to death by a human tribunal, as a just punishment for his treachery and cruelty, the foolish people of old Paris would have wept him. But the populace of modern London, which assisted at Barthélemy's execution before Newgate, thinking him only a poor French refugee, were not ashamed to hoot him. The soul of Charles the ninth, as it left the strangled body of Barthélemy, changed its notions on the justice of God, on being made aware that, amongst the populace that was now shouting at his ignominious death, there were the migrations of many of the Protestants whom he had murdered in Paris.

1261. In A. D. 1256 the Bolognese came to a noble determination, which it is only a matter of regret that it should have been so long delayed, although in this respect they were yet six centuries in advance of the English and Americans. They decreed that all the slaves should be set free at the public expense, and that no christian should ever more be held in servitude.

1262. On the 21st of **March** a. s. 1547 the council of Trento was transferred to Bononia. On the 21st of **July** arvalis, 1565, it was reopened at Trento. On the Julian 24th of **Febr.** Mercury Charles [1224] was crowned by Pope Clement VII in the Church dedicated to Saint Petronius at Bononia.

1263. The vanguard of the French army, commanded by Mars Napoleon, entered Bononia on the 18th of *June* 1796, that is to say **21** years, exactly, before the battle of Waterloo. On the 4th of DEC. of the same year, the Bolognese, assembled in the Church of Saint Petronius, gave to themselves, by their votes, a republican government under the protection of France. On the 8th of **Febr.** J. s. 1797 the treaty of Tolentino was signed, in which Pope Pius the ninth ceded Avignon, Bononia, and other provinces.

1264. On the night between the 4th and the 5th of **Febr.** 1831 Bononia revolted against the despotism of the Papal government. It was the **26**th centenary year of the birth of Emanuel Romulus and Mercury Remus: now it so happened that the present migrations both of Emanuel and of Remus were in Italy: the revolution at Bononia began under the very window of the room where Emanuel was then living; and Mercury, in a few days, joined the army of the Bolognese, and of the other Romagnese insurgents. On the 8th of FEBR. 1831, the Provisional government issued a decree by which the temporal authority of the Pope over the city and territory of Bologna was declared to have expired, and the people were invited to elect their representatives. On the **25**th of MARCH, however, the insurrectionary army under the command of Zucchi, was defeated by the Austrians at Rimini: Zucchi had a prominent part at the battle of the Mincio, which was fought on the 8th of FEBR. 18**14**, and was the last victory and combat of the Franco-Italians, in Italy, at the close of the Napoleonic reign.

1265. On the 8th of **August** a. s. [1256], or **20**th of OCT. arvalis, **1848**, the Bolognese rose in arms against the Austrians, and drove them out of their city. On the 8th of FEBRUARY **1849**, a deputy from Bononia [1149], moved the fundamental decree of the Roman Republic. On the 8th of **Aug.** **1849** he fled from the territory of Bononia, and on the same day his friend Ugobassi [606] was shot by the Austrians on the canal of Bologna, near a spot where the same man had made some hydraulic experiments in 18**43**. The Austrians abandoned Bononia on the **12**th of June **1859**, and on the same day the Bolognese took the *three* Italian colours, white, red and green, with a RED CROSS on the white stripe, and declared their allegiance to the constitutional

King Victor EMANUEL. That day, the **12**th of June 1859, was PENTECOST day, namely the festival of the HOLY GHOST [687]. On the **2**|st of **July** [753] **1859**, the railway from Bologna to Piacenza, the first made in that part of Italy, was opened to the public.

1266. One of the most solemn and consoling signs of the new advent of Christ is the rapid progress [1,263] made in a few years by the political liberty, the instruction, the industry, the agriculture, and the mutual intercourse of the Christian nations in Europe and America, with an immediate tendency to improve the material welfare of mankind, and an indirect but sure tendency to raise also their moral and intellectual condition. Except the art of printing with moveable types, no practical invention had been made, during the first 17 centuries of the Christian Era, at all comparable to the steam engine, the Voltaic pile, the gas light, the railways, and the electric telegraph, which are the growth of the last hundred years. The opening of the Liverpool and Manchester Railway, which was the first steam railway opened, took place in the **26**th centenary year of the conception of Romulus, on the 15th of September 1830; and was an event of still greater importance than the revolution of France which had happened **48** days before [1133].

1267. As nothing is unmixed in this world [95], there have been a few unpleasant signs along with consoling ones in much greater number. On the **26**th of *Sept.* a. s. or **14**th of **Sept.** J. s. 1856, a meeting was held and largely attended, in London, where the orators attempted to show that a man by the name of *Prince* is an incarnation of the Holy Ghost. Providence allowed the man Prince and others to assume the character of Messiah, in order that the prophecy might be verified that at the time of the new advent of Christ there were also to be false Christs.

1268. Another sign of the times, but a consoling one, is the religious movement, called the *revival*, in America and Ireland, now also extending to Great Britain, during the two years 1858 and 1859, when MIRANDA was being printed. Thousands of persons, who formerly cared little or nothing for the great truths and precepts of Christianity, now hold frequent and crowded meetings, even on week days, to pray to God for mercy and sing hymns to his praise. The unpleasant part of the movement is that some persons loudly cry and sob hysterically, or even fall to the ground as if overpowered by a consciousness of guilt and by the terrors of hell, though they afterwards rise with a refreshing sense of forgiveness obtained, as well as a consoling hope and almost foretaste of the joys of Paradise. The moral effects of this revival of Christian feelings are thus characterized by an eye-witness: "I have seen the progress of this great work of revival; the drunken man become sober, the quarrelsome man docile, and the man who was a tyrant in his family become as a lamb. These are the fruits I have seen in those around me where I live. I see

a love, a joy, a peace which was never seen in these districts before."

CHAPTER LXXVII.

The future Calendar.

1269. When the new advent and mission of Christ come to be recognised by a great majority of the inhabitants of any country, the following scheme of calendar shall be introduced and observed. There shall be 12 months of 30 days, as in the Egyptian year. The complementary days, however, shall not be crowded together at the end of the year, but so distributed as to divide the whole year into four quarters, nearly corresponding to the four astronomic seasons. The first day of the year shall begin about the winter solstice: at the end of the third month let the first complementary day be inserted, and, according to the prophecy and precept of Job [780], let it be numbered neither with the preceding nor the following month, but simply called *Winter's end*, or some short and comprehensive term, coined to express the same idea. Likewise, at the close of the sixth, ninth, and twelfth months, add a complementary day, to be called, respectively, *Spring's end*, *Summer's end*, *Autumn's end*. The fifth complementary day, which will always be the 365th of the year, shall be called *Year's end*. When the year is bissextile, the next, or 366th day, call by some such name as *Tetraetia*, or *Four-year's end*. The final complementary day or days at the end of the cycle of 2400 years, call *Great Cycle's end*.

1270. In the year 2400 of the Christian Era, you shall begin strictly to follow the rules of the cycles of 2400 years [1107], intercalating one or two days after the 366th day of the 2400th year, as astronomy may direct you to do, in order that the winter solstice should fall on the first day of the next cycle. In reducing, however, to the future or *solsticial* calendar, the first seven cycles of the world, of which we are now in the seventh, take this very simple rule: always consider the day which is called the **21**st of **December** in the *actual style*, as the *first* day of the solsticial year.

1271 **Anno Solstiziale.**

Mese.	*giorni.*	*somma.*	*mese.*	*giorni.*	*somma.*	*mese.*	*giorni.*	*somma.*	*mese.*	*giorni.*	*somma.*
Primále	30	30	Quartíle	30	121	Settéro	30	212	Decáro	30	303
Duále	30	60	Quintíle	30	151	Ottéro	30	242	Undicáro	30	333
Triál	30	90	Sestíl	30	181	Novér	30	272	Ultimár	30	363
Prima-fu	1	91	Altra-fu	1	182	Terza-va	1	273	Quarta-va	1	364
									Anno-va	1	365
			(Nell'anno bissestile)						Quattr'anni van	1	366

In the future, or solsticial year, let the months have a new set of names, like those in the preceding table with desinences in imitation of the ingenious French system *Vendémi*AIRE *Brum*AIRE, *Frim*AIRE; *Niv*OSE, *Pluvi*OSE, *Vent*OSE; etc. but with meanings independent of any local climate, though intelligible in the local language of the country, or in the Universal language, when it shall be established.

1272. The denomination "Arvalis style," implies this very system of the future calendar, except that in lieu of the names *Primale, Duale* etc. or First, Second month, etc. the names of the Julian months are substituted, in the order in which they stood in the early Alban calendar and in that of Brutus [965, 1018], namely:

March; April; May; June; July; August;
September; October; November; December; January; February;

The name is in honour of the twelve *Fratres Arvales*, of whom Emmanuel Romus, and Mercury Remus were two.

1273. Every month shall be divided into three decads, and every decad into three half-decads, by two festivals [101]. The first festival of the decad shall be on the first day of it, and consecrated both to religious and social duties, but chiefly to the former. The second festival shall be on the sixth day of the decad, and devoted, likewise, to religious and social duties, but more to the latter than to the former. The names of the ten days shall be something like these.

LORD'S DAY; Twoday; Threeday; Fourday; Fiveday;
MAN'S DAY; Sevenday; Eightday; Nineday; Tenday.

The complementary days are not to be reckoned in the decad. Thus the 1st, 11th, and 21st day of every month will invariably be *Lord's days*, or religious feasts; the 6th, 16th, and 26th of every month will always be *Man's days*, or social feasts. The 2nd, 12th, and 22nd days of every month, are sure to be *Twodays*, etc. In short the figure expressing the number of the day of the decad is always the same as the last figure in the number of the day of the month. Consequently, the day of the month being given, it will be extremely easy to find the day of the decad, or inversely. In the first case there can be no hesitation: the solution of the second problem will not be less easy, unless any one is so far at sea, in the knowledge of time, as to make a mistake of full ten days.

1274. You shall reckon days both by universal and local time. The first day of the year, by *universal* time, begins at *true* midnight on the upper meridian of the Capitoline hill. The other days of the year follow each other at the interval of 24 hours of mean time. For astronomy, for international intercourse, for telegraphs, for ships, for railways, or any other great means of communication between distant points of the earth, this universal time shall be used.

1275. Divide the surface of the globe, by meridians, into 24 longitudinal regions or fuses, differing from each other by one hour.

The first of these regions shall have the Capitol on its middle meridian, and comprehend a considerable portion of Italy, of Germany, of Sweden, and of Africa. For all this fuse the local or civil day is to begin at six o'clock in the morning by universal time. For the whole second fuse, as we proceed westward, the civil day will begin at 7 o'clock of universal time; for the third, at 8 o'clock of universal time, and so forth. By this provision the universal time and the local times will everywhere differ by whole numbers of hours, and the reciprocal reduction will be very easy. We shall, for instance, be certain that when it is **14** minutes past three, local time, at London, it is the same at Dublin, at Edinburgh, at Paris, at Brussels, at Amsterdam, at Madrid, at Lisbon, at Timboctoo, in the island of Saint Helena, in short over all the vast extent of the second longitudinal region. We shall, likewise, be sure that it is exactly **14** minutes past one at Saint Petersburgh, at Constantinople, at Alexandria, in short throughout the 24th region; more generally we shall know of a certainty that, being 14 minutes of any hour, any where, it will be 14 minutes of some hour or other all over the earth.

1276. Divide the civil day into two equal parts: twelve mean hours of the morning, and as many of the night. Thus, at the spring equinoxe and at the autumn equinoxe, the beginning of the civil day will everywhere be quite near to the moment of sunrise, that is to say, nowhere, on those two days, can there be more than half an hour's difference between the natural and the civil or computative morning, nor between the natural and the civil evening. And, for every region, the *mean* commencement of the civil morning will exactly coincide with the *mean* instant of sunrise; and the mean commencement of the civil evening with the mean sunset. Upon the commodious basis of these coincidences, which will speak for themselves to the philosopher's reason, and to the senses of common people, it shall be the duty of legislators and teachers to inculcate, foster, and generalize habits of early rising, of regularity, and uniformity.

CHAPTER LXXVIII.

Religious duties of the new believers.

1277. Bear it ever in mind that Religion is essentially a thing of the mind and heart between us and God. Nevertheless as we are endowed with senses and with an imagination working upon a basis of sensations, it is advisable that our system of worship should also include some external practices.

1278. But before enjoining upon you any exterior act of worship, I insist upon what Christ commanded:

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. THIS IS THE FIRST AND GREAT COMMANDMENT.

And the second is like unto it: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. *On these two commandments hang all the law and the prophets.*"

As human ignorance and shortsightedness was, at that time, even greater than at present, he did not choose to give to his great precept the developements and explanations which were only fit for a more advanced stage of society [132]. Christ pointed out to us two limits towards which our exertions should continually tend, although, from the imperfection of our nature, there is little hope of our ever attaining them. The point to which our love of God should tend, is to love him more devotedly than ourselves; more than our wives, our sons, our country; more than mankind, more than the whole created Universe. All our aspirations, all our thoughts, if it were possible and advisable on other accounts, should be altogether directed to Him, and absorbed in Him. This, however, during the present struggle of mortal life, would neither be possible nor expedient. But it is surely possible and dutiful to profess unbounded submission and obedience to his holy commandments, to entertain for Him and for his very name the profoundest veneration, and also to cherish for him a respectful and tender affection, even greater than we feel for our human fathers and mothers. Form the habit of often tenderly and lovingly thinking of Him, not only in the silence of solitude, but also at hasty moments stolen from your ordinary avocations.

1279. In the time of sorrow, console yourselves by thinking that He is full of mercy and kindness: that he incessantly sees, hears, feels, and supports you; that although he may allow you to be severely tried for a time, he will never forsake you, unless you deserve it by the excess of your iniquities. Be trustful in Him, without neglecting the ordinary remedies for your evils. On the other hand, in the moments of your greatest and most legitimate joys, think also of Him with tender gratitude. When you see the beauty of a flower, when you smell its fragrance, when you taste the savoury juices of a fruit, consider that God has employed his merciful and loving industry in the organisation of those marvels of the vegetable world, and in the still more wonderful organisation of our own bodies; that he has made the physical qualities of the former so commensurate with our faculties, as to cause us to derive, from the works of his hands, both advantage and pleasure.

1280. But so great is his goodness that He accepts the fulfilment of our duties toward ourselves and towards our fellow men as homage paid to himself. What you do for your own personal improvement, or for the benefit of others, He accepts as done to Himself. Make two ablutions every day, not only as a hygienic act of cleanliness, but also as a homage to the Lord. In the morning, after having washed your face and hands, stand upright with your hands on your eyes, and address to Him a brief mental prayer of adoration and subjection. In the evening, wash your

hands from the impurities of the day, and, when you lie down in bed, join your hands on your breast, and address to Him a short mental prayer of thankfulness and love.

1281. Perform at least two public acts of worship every month. Any external and even indirect evidence of your belief in God will be sufficient; but the preferable mode will be to attend Church. Do not weary the Lord, there or any where else, with long and repeated prayers. Christ has warned you against this silly and profane abuse of sacred things: but let some chapter of the holy writings be read; let the fragrance of your flowers and perfumes, and the still sweeter sound of your voice, in a hymn of thankfulness, prayer, and love, rise up harmoniously towards your Father and Master.

1282. The majority of the people shall abstain from their ordinary pursuits both on days of religious and of social festivals [1273]. In case, however, of great personal or public distress, or for a charitable purpose, it will be lawful to work on complementary days, on two out of the three Lordsdays, and two out of the three Mansdays of the month. You are even allowed to work every Lordsday and Mansday when the interruption of your work for a whole day would seriously inconvenience the public. A few persons must be at work in order that the greater number may safely and agreeably rest. But, in such cases, you shall take your rest on ordinary working days of the week, being yourself replaced by others, if necessary: for, excepting under extraordinary circumstances, each person shall have at least four days or eight half days, every month, to himself, to set his body and mind at rest from his ordinary labours, and to pay his worship to God; to perform his duties towards the state, to improve his mind, to cultivate social or family relations, and to enjoy healthful and improving recreations.

1283. Among the three religious holy-days of the month, distinguish the first with an especial celebration, and call it the *Calends*; and so distinguish the second of the three social feasts, and call it the *Ides*. More especially distinguish three Lordsdays as the three greatest festivals of the year. The first of them shall be the very first day of the year in honour of the First Person of the Holy Trinity, and in commemoration of the birth of Christ: for, in the future calendar, the first day of the year will coincide with the 21st of **December** a. s. The second great festival shall be Easter, on the first day of the fifth month, in honour of the Second Person, and in commemoration both of the resurrection of Christ, and of his 49th birth: for the 1st of Quintile will answer to the 20th of **April** in bissextile years, and to the 21st of **April** in common years according to the actual style. The third great festival shall be the first day of the ninth month, in honour of the Third Person of the Holy Trinity [65]. It will nearly correspond, as to time and meaning, to the present feast of the Virgin's Assumption, more exactly it will coincide, in

common years, with the **20**th of *August*, a. s. which, in this century, is the **8**th of **Aug**. J. s. Yet do not, in any of these three festivals, worship any of the three Divine Persons distinctly from the others. On those three days, as well as at any other time, adore exclusively GOD, who is ONE, eternal, and immense [67].

1284. On *Autumn's* end [1269], or the 364th day of the year, make the general commemoration of the dead. Extraordinary or local anniversaries, requiring a cessation from work, shall be celebrated on such Lordsday or Mansday as is nearest to the exact anniversary.

1285. Two days before Easter, namely on the **29**th of Quartile, or **29**th of **June**, arvalis [1272], will be the anniversary of Christ's death on the cross. On that day work at your ordinary pursuits, and no more. Abstain, throughout that day, from all unnecessary gratifications. Feed on mere bread and vegetables, seasoned at most with milk and its products, but not on the flesh of any animal, not even fish. Talk not unnecessarily, either to thy wife, or children, or to any living creature. If you go to church, have no singing, no sermons, nor audible prayers, but silent worship and meditation. The universal silence shall only be broken at the ninth hour of the day, by the largest bell of every church slowly proclaiming a solemn dirge for a quarter of an hour. Wherever you are, prostrate yourselves on the ground, and mournfully meditate, during the time, upon the agony and death of JESUS CHRIST. Oh! weep, my children, weep: for, the burden of our iniquities must in truth be enormous, and something must indeed be fearfully amiss throughout this immense Universe [75], to make it necessary, or even possible, for the Son of God, to suffer death, and especially so cruel and atrocious a death!

1286. Always endeavour to improve your moral character, particularly before each of the three great festivals, in order to celebrate them more becomingly. During the two decads before each of them, go to a wise and virtuous person of your own sex, and lay bare to him or her a part at least of the moral secrets of your soul, with a view to obtaining salutary correction and profitable advice. On the other hand if thou receivest the deposit of another's secrets, thou art bound by the most sacred duty to keep it. But thou shouldst also regard him or her as a spiritual client for all the ensuing quarter of the year. There shall be but few professional priests, chosen, and occasionally promoted to the higher degrees in the hierarchy, by the people, but lawfully ordained by ecclesiastic authority. Ordinary lay confessors and advisers shall resort to them as to a superior tribunal for advice and direction. Whatever your age and station in life, have at least one person piously and benevolently though unobtrusively watching over you; and from the early age of fourteen years assume a sort of friendly and unobstrusive watch over at least another and younger person of your own sex, to whom gently and at proper time you shall

tender advice and assistance in spiritual and in temporal concerns. The wardship is to be changed or confirmed, by free and mutual agreement, every quarter of a year.

1287. When the progress of your industry and wealth allows it, you shall lay over all the inhabited part of the world a net of electric wires, for sacramental communion. The system must be so contrived that the current from a central battery at Jerusalem shall set free the currents of subsidiary batteries, and mix its electricity with theirs, without danger of any excessive discharge. On each of the three great festivals, the High Priest, freely elected by a majority of the votes of all believers, shall with his right hand turn a handle to set free the galvanic fire at Jerusalem: his left hand shall form the chain with his neighbours. In a few moments the O-CHRISTIANS [572], holding one another by the hand in the different Churches, or in the open air, throughout the world, will receive and transmit the sacred shock. The supreme Pontiff in the Holy City shall be the last to receive it from the returning current. Every one shall partake of this form of Holy Communion at one at least of the three great festivals of the year. At those solemn moments God will receive the united offerings of the human family, and John's prophecy shall be verified, that *Christ was to baptise you with* FIRE *and in the* HOLY GHOST [685].

1288. Yet you shall continue to administer to your infant children the baptism of John, baptising them with water, In the name of the Father, of the Son, and of the Holy Ghost: and so you shall preserve the six other sacraments of the old Catholic Church; for, God has ordered his angels to protect with more especial care those who receive those sacraments with a pure soul, and to give them assistance in the especial object for which each sacrament is instituted. Among the ancient sacraments, do not neglect the holy and salutary form of the communion by bread. On the days of the universal communion of mankind by the Galvanic current, there should also be brotherly feasts in the parish churches, or other public edifices, or under temporary sheds. Then joyfully partake together of the edible gifts of your Creator, with music and songs, and dances of the young, in modest and moderate merriment, to increase your grateful devotion to Him, and your mutual charity.

1289. The limits to which charity for every human individual should converge, according to the second precept of Christ [1278], is the equality of that love with the love of self. You have duties, indeed, great and severe duties, towards yourselves. Attend to the preservation of your lives and health; labour for the moral and intellectual cultivation of your minds, for your lasting welfare in this life, but, above all, for the eternal welfare of your souls. You have important duties, too, towards your families. You owe obedience to your parents while under age, respect and love at all times. Love thy wife, also, and be faithful to her; and let her love and be faithful to thee [458]. You owe support, love,

education, and good example to your children. To your other relatives you owe a proportionate share of the same feelings and exertions as to your parents and to your children.

1290. Respect the rights of every man as fully and absolutely as you wish your own to be respected. There is no limitation or exception to this. Independently of his rights, you should also care as much for any other man's advantage and happiness as for your own, if you can do so without the result being greater loss to yourselves than gain to him [460]. If personal interest should ever come in collision with that of the rest of thy family, and by yielding thy interest the gain is greater for them than the inconvenience to thee, thou shouldst sacrifice thyself to thy family. Should the like case offer itself with respect to thee or thy family on one side and thy nation on the other, make a holocaust of thyself and family to thy country. You should even be ready to sacrifice your country to mankind, the latter to the Universe, and the Universe to God, if it were ever necessary. Happily such a case will not arise with respect to God and to mankind: and very seldom is a fatal opposition of interests inevitable between the individual and the family or the nation: for, it very generally happens that what contributes to the advantage of a part contributes to that of the whole.

1291. The supreme law of the Universe is this: ALWAYS AND EVERYWHERE DO WHAT TENDS TO INCREASE AS MUCH AS POSSIBLE THE BALANCE OF THE ABSOLUTE SUM OF EXISTING GOOD OVER THE ABSOLUTE SUM OF EXISTING EVIL.

God, who has also imposed such a law on himself, is the only judge in the possible conflict of interests among the different worlds of which the Universe is composed [3]. Only great men can judge in the conflict of interests between two different nations. For ordinary men, properly to attend to their every day duties, to obey the laws of God and of the state, to take care of themselves and of their families, is to fulfil the supreme law, for, the total sum of existing good is made up, on one side, by the happiness of God, on the other by the sum of happiness and welfare of all the individual creatures composing the infinite Universe.

1292. But as there are three Divine Persons and one God [67], so there are three principal precepts, although they are substantially reducible to one. The first, LOVE GOD, was especially inculcated in the Old Testament. The second, LOVE THY NEIGHBOUR AS THYSELF, was given in the Pentateuch, even with the same words, but more especially inculcated and insisted on by Christ. The third, though also given in the Old Testament, and in the Gospel, is the emphatical and especial precept of Emmanuel in his forty-ninth incarnation: LOVE TRUTH [579]. It is sometimes the case that silence is preferable to speaking: you must by all means be silent on a secret which you have promised to keep. Preserve with especial inviolability the secrets of sacramental Conferences. Therefore sometimes oppose absolute silence to irrelevant

questions, lest your silence should be constructed as an indirect affirmation when you are interrogated on things which you must not tell on any account. But never, under any circumstance whatever, not even to save the world, if it were possible, knowingly utter, or insinuate, or favour a falsehood. On the contrary, speak, act, insinuate, favour, and propagate truth, and nothing but TRUTH.

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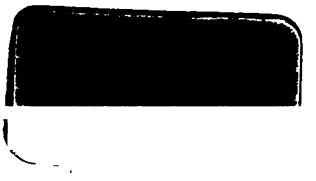
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